Evangelical Christendom.

JUNE 1889.

CONTENTS:

	PAGE
Monthly Notes	161
Confessing Christ	164
Soul Beautifying	165
Foreign Intelligence :—	
France	167
Germany	169
Switzerland	169
Italy	171
The Fiji Islands	173
Religious Persecution in the Loyalty Islands	174
Religious Intolerance in Portugal	174
Missionary Notes	175
The May Meetings	177
Evangelical Alliance :—	
May Conversazione	182
Proceedings of Council	185
Deputation Work	186
Spain	188
The Evangelical Alliance in Spain	190
Contributions	160

MONTHLY NOTES.

The Archbishop of Canterbury has written a courteous letter to Dr. Dykes, the Moderator of the Presbyterian Church of England, forwarding to him "as representing the Presbyterian Church in England" a copy of the Encyclical letter issued by the late Lambeth Conference. In referring to the readiness expressed on the part of the bishops to enter into fraternal conference with the representatives of the other Christian communions in the English-speaking races, in order to consider what steps could be taken either towards corporate reunion or towards such relations as might prepare the way for fuller organic unity hereafter, the Archbishop says: "I can assure you that the sentiments there expressed were heartfelt on the part of the whole assembly, and the readiness most real and present. We know that under whatever diversities of opinion, a true and loving hope of oneness in Christ Jesus is a living power in the hearts of all His people."

To this letter Dr. Dykes returns an equally courteous answer, reciprocating the kind expressions of fraternal feeling on the part of the bishops, and yet not obscurely intimating that the difficulty in the way of such suggested "fraternal conference" lies in the basis of reunion which the bishops have adopted. His words are: "Whatever opinions may be expressed respecting the sufficiency of the basis on which the Lambeth Conference declared itself prepared to confer with other churches on the subject of reunion, I can safely assure your Grace that my Presbyterian brethren will appreciate and reciprocate those fraternal sentiments which have inspired this action on the part of the assembled bishops." When it is remembered that "the Historic Episcopate" was one of the four articles of the Lambeth basis for home reunion, the cautious and at the same time courteous answer of the Presbyterian Moderator will be the more appreciated,

Whatever may be thought of the practicability of these suggested Conferences, or of their being likely to bring about anything of the nature of Home Reunion, we may well rejoice at the fraternal spirit shown in these overtures of peace on the part of two bodies differing so much on questions of ecclesiastical polity as do the Episcopalian and Presbyterian Churches. This mutual exchange of courtesies, even if nothing further comes of it, is creditable to their common Christianity, and exhibits a pleasing contrast to the amathematising spirit of the Church of Rome. How different are the closing words in which the Vatican Council of 1870 decreed Papal Infallibility: "If any one shall presume to contradict this our definition (which may God avert), let him be anathema." There was a time when Lambeth was subject to Rome, and used to speak in similar language. One of the many blessings of the Reformation has been to teach our ecclesiastical bodies a little more courtesy and a great deal more Christianity.

The difference between the High Church view of Christian union and that held by the Evangelical Alliance is well illustrated by the closing words of the Archbishop's letter: "We know that under whatever diversities of opinion, a true and loving hope of oneness in Christ Jesus is a living power in the hearts of all His people." For "hope of oneness" substitute "faith in the oneness," and the great principle which the Evangelical Alliance seek to uphold becomes apparent. To the High Church mind "oneness in Christ Jesus" means oneness of form, which, it is hoped, will one day become a fact. To the Evangelical mind it means an existing fact—needing, it may be, much development, both in spirit now and in form hereafter—but still true as a fact; and though not as yet as clearly manifested to sight as it will be at our Lord's coming, nevertheless to be grasped even now by faith, and stoutly to be maintained as a truth of much practical importance.

Many a high Churchman, however, is better than his creed. We believe that the Archbishop of Canterbury is so. We rejoice to know that the late Archbishop of Dublin (Dr. Trench) was so too. The following touching words of his appeared last month in the *Record* Pulpit, in an article by the Bishop of Ossory on the Communion of Saints. "I humbly hope (says Archbishop Trench in one of his charges) that we may never forget, amid all the wretched antagonisms, divisions, and strifes of the present time, that there is a Church invisible which enfolds and embraces all who love the Lord Jesus Christ in sincerity; which embraces these, to whatever confession they belong—these, and none else but these." It is the object of the Evangelical Alliance to testify to the existence of this "Church invisible," and, so far as it is possible to do so under present circumstances, to promote its visibility.

The trial of the Bishop of Lincoln has advanced one stage along what threatens to be its long and wearisome progress. His denial of the Archbishop's jurisdiction has been overruled in a long and very able judgment by the Primate, which has been received by the Ritualist Press with ill-concealed murmurs of dissatisfaction. The *Church Times*, indeed, goes so far as to say "We hold, then, that the judgment is wrong on the main issue, and that the Archbishop should withdraw it." Well may the *Record* say "There is something irresistibly comic in the hostile reception of this, the first legal decision pronounced by the Primate

of all England, at the hands of those who have been complaining so long and so loudly against lay judges, and demanding that spiritual causes should be judged by the spirituality."

The reports which Mr. Arnold has brought back from his visit to Spain are on the whole very cheering and encouraging as to the prospects of Christian union in the Peninsula, remembering that it is as yet but early days with anything in that country deserving the name of Christianity. The Christian workers are as yet but few and widely scattered, and as they belong to different communions it is, alas, only too natural that they should reflect something of our "unhappy divisions" at home. For this reason the visit of one of the Secretaries of our Alliance was a matter of much importance as tending to commend to Christians in Spain the great necessity—especially in face of the common enemy—of drawing closer the bonds of Christian communion and cultivating mutual co-operation in Christian work. Our readers will find, in another part of this number, evidence that the Secretarial visit has not been in vain, and that the prayer which has been offered for its success has not been unanswered.

The Annual Conversazione of the Evangelical Alliance brought together, on the afternoon of May 14, to the Regent's Park College a goodly number of the friends of Christian union. The addresses, as usual, were (with the exception of that of Lord Polwarth, the Chairman) about Christian work in foreign lands, and were delivered by brethren who are prominent workers in those fields. Our readers will find in the report of these addresses, which we give in another part, much that is interesting and encouraging, showing that while, as of old, Christ's disciples are going forth and preaching everywhere, "the Lord is working with them and confirming the Word with signs following."

We commend to special attention the details, which will be found in a later page, of a case of persecution in Portugal. A poor man, a Protestant, sent to prison for a year, without the option of a fine, for refusing to take off his cap to a wooden cross carried at a funeral. We rejoice to hear that public attention is being roused in Portugal to the injustice of laws that require Protestants to do that which their conscience forbids.

The death of "Father" Damien, who so nobly devoted his life to the care of the unhappy lepers of the Sandwich Islands, and died, in consequence, by that dread desease, has called forth well-deserved expressions of sympathy and admiration from all quarters. One would have supposed that the essentially Christian character of this self-denying work would have raised the memory of the martyr above the region of controversy; but, unhappily, the Rev. Hugh B. Chapman, Vicar of St. Luke's, Camberwell, Hon. Secretary of the Damien Fund, while inviting subscriptions to it to be expended on the lepers "totally irrespective of their creed," thinks it a fitting opportunity to invite subscriptions towards a memorial fund of a very different character, to be handed over to Cardinal Manning "to be disposed of exactly as he thinks fit." "No one, therefore, need send anything who feels the slightest qualms on the subject of the Church to whose glory this latest martyrdom accrues." We should have thought that this and every good work which the grace of God has enabled any Christian to do should redound to His glory. But it is written of Rome "How much she hath glorified herself." It is a pity that a Protestant clergyman should help her to do so.

CONFESSING CHRIST.

"If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved."—Rom. x. 9.

Jesus is to be confessed by the penitent seeker as a needed Saviour. The first confession is often made by coming to an inquiry meeting. Jesus is to be confessed as a pardoning Saviour. This is deemed a vital point. Every skilful pastor urges on the convert this confession by Baptism and the Lord's Supper, and by a constant declaration by the tongue of Christ's forgiving grace. Jesus, as a complete Saviour, able to save to the uttermost from fear and doubt and indwelling sin, is to be confessed to His honour, to the praise of the Holy Ghost, the efficient Agent, and to the glory of the Father.

Christ should be the direct object of our confessions, and not self as justified, nor self as cleansed, nor self as filled with the Holy Ghost. St. Paul, to be sure, does seem to put self first in his possession of perfect holiness; but he puts self first as nailed to the cross, and then he magnifies Christ, the inward, living, and almighty Saviour, "I am crucified with Christ; it is no longer I that live, but Christ liveth in me." There is needless offence given when we profess sanctification instead of humbly confessing Christ "made unto us sanctification."

If our peace is as the Amazon, deep, broad, and continuous in its flow, it is a great mistake to isolate it from its source, and, in our testimony, to eclipse Christ by thrusting our emotions between the hearers and "the Light of the world." Thus did not St. Paul, who, though caught up into Paradise and hearing heavenly things unlawful (impossible) to utter, never forgot to say of Jesus, "He is our peace," He is "the Lord of peace."

The separation of the gift from the Giver, and the exaltation of the gift of purity while leaving the Refiner in the shade, is the fruitful cause of much of the distaste for professions of holiness among good people. Moreover, there is lurking in the words "profess" and "profession" a meaning of pretence, of blowing one's own trumpet, which is not found in the word "confess" and "confession." It is unfortunate that the words "profess" and "profession," as relating to our acknowledgment of Christ, were not in the New Testament translated "confess" and "confession," since there is but one set of words in the original Greek.

To the confession of Christ there can be none but captious objections; Christ needed, Christ found, Christ saving from sin "unto the uttermost," Christ dwelling within, Christ keeping from falling, Christ the bread of life, —not a crust, but the "whole loaf," as Rutherford confesses,—Christ the well of water in the heart, and Christ a perfectly satisfying portion. But why confess Christ a perfect Saviour? For the same reason that He is to be confessed at all. If He is enthroned within and reigns after all, His foes are expelled, let Him have the laurels of a conqueror wreathing His brow. This is especially obligatory, since the devil has loudly professed that he has so entrenched himself in the human soul that he is impregnable till death's power is added to that of the Son of God. Why not let people find out by our lives instead of our lips that Christ is made unto us sanctification? Why not by the same method let the world discover your apprehension of the forgiving Christ? The answer in both cases is, that Christ himself has appointed the instrument by which He shall be confessed—namely, the mouth, while the life confirms what the lips utter. In this use of the mouth lies the test of our loyalty. The more we find in Christ, the higher this test becomes. There is a philosophy of the confession which Jesus did not see fit to develop. He grounded this requirement on His own authority, and not on our discovery of His reasons. Nevertheless He had reasons which constitute the philosophy of confession.

His Messiahship, His Kingship, must be acknowledged. This can no more be done by an upright life than such a life in time of rebellion can evince loyalty to the reigning monarch with no act or word indicative of such loyalty. Since there were many moral men adhering to the Federal Government, and many supporting the Confederate States, a mute, upright life was not sufficient to determine a man's political principles. Jesus was not satisfied with men's good and beautiful lives. He was everywhere propounding the question—"What think you of Christ?" "Who do men say that I, the Son of Man, am?" He went about seeking recognition, hungering to be acknowledged in His true character and claims. "If any man confess me before men, him will I confess before my Father." To the unbelieving world He is dead and buried, and, like Cæsar, rules the world only through history,

through the train of influences originated by Him, and through the words left behind Him, and not by His personal presence. Yet He promised to be present with believers, "Lo, I am with you always." "I will not only be present, but I will manifest myself unto you." This promise is nugatory if there are no witnesses of this spiritual manifestation, no attestation of the incoming of the personal Christ into consciousness, addressing Himself to our spiritual perception. A good outward life cannot convince the world of this fact. Morality can be exemplified on the plane of nature. Thousands are outwardly as pure as Christians, while utterly ignoring Christ's claims. But has the risen Jesus made Himself known to any soul by infallible proofs? Bring Him to the witness stand. He has important testimony. Let Him open His lips, and give to the world proof that its Saviour is invisibly yet gloriously present, that He gives victory over sin, that He is the soul's sanctification, peace, and joy. "The inner life," says Lacordaire, "is the whole man, and forms all the worth of man. Happily, and thanks to God, there are orifices through which our inner life constantly escapes, and the soul, like the blood, hath its pores. The mouth is the chief and foremost of these channels which lead the soul out of its invisible sanctuary; it is by speech that man communicates the secret converse which is his real life." Can any one testify of an indwelling Christ manifesting Himself in the soul's inner life as the purifier of silver? Let him speak and confound an infidel world while he confirms the promise of Christ to make His abode with those who love Him. Let him speak, for there are thousands groaning over the dross discovered within, who are longing to find one able to refine them instantaneously in the consuming fire of His love, without the slow fire of adversity. Let him, by his testimony, make known to an unbelieving Church "the exceeding greatness of Christ's power to usward who believe." If the great Physician has thoroughly healed any soul, let him stand forth so that a world full of paralytics may see him, and be induced to apply to him, and be made "every whit whole."

Therefore all the motives of gratitude to Jesus, and of benefaction to men, conspire to impel advanced believers to seize a speaking-trumpet, mount the house-top, and proclaim to a blind world the greatness of its Redeemer, and to a despairing Church the perfectness of her Saviour, who has demonstrated in their consciousness that he "is able to save them unto the uttermost who come unto God by him." So long as Jesus, the adorable Son of God, is the object of our confession, we cannot be excessive, for he is the object of eternal confession in heaven—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honour, and glory, and blessing."—DANIEL STEELE.

SOUL BEAUTIFYING.

Ps. cxlix. 4.

THE opening verses of the psalm embody a stirring exhortation to Jehovah's people to praise and rejoice in Him. The exhortation is founded upon two facts: first, His present disposition towards His people; secondly, His gracious purpose concerning them. He now "taketh pleasure in His people: He will beautify the meek with salvation." In Hebrew poetry the second clause of a sentence is frequently a different form, amplification or modification of the first. In this 4th verse the terms "people" and "meek" are convertible.

Meekness is a distinguishing characteristic of God's people. Not mere outward lowliness of demeanour; not stolid or stoical indifference; not that too prevalent disposition to allow things to have their course rather than disturb ourselves by any effort to stem the tide. True meekness is indicative of strength of character. Many possess what may be termed "constitutional meekness," a temperament not easily aroused. The meekness of the Christian believer is a "gracious meekness," the fruit of the Spirit, and the secret of which is the love of God shed abroad in the heart by the Holy Ghost. Not a meekness that secludes itself from contact with what might ruffle the spirit, or hides itself from hand to hand conflict with sin and injustice; but a meekness that thrives and manifests its excellence more clearly in the activities of life.

Cruden defines meekness: "A temper of mind not easily provoked, that suffers injuries without desire of revenge, and that quietly submits to the will of God." And it also implies "a humble, submissive frame of spirit, ready to receive and entertain the truth of God." This is that "meek and quiet spirit which is in the sight of God of great price"; and, after all, things are as he estimates them. To be meek is to be like

Christ, the meek and lowly of heart. It implies many things—teachableness; willingness to obey; a sense of insufficiency; long-suffering; serene self-possession in trying circumstances. May we have this heavenly meekness. Let us consider

I. God taking Pleasure in His People.

The Hebrew word translated "taketh pleasure" is as often translated "accepts" or "delights in." What a wealth of tenderness these several words, used to express the disposition of our God toward us, contain! And to get a fair apprehension of the blessedness it involves we must take into account the various relationships he is pleased to sustain to us.

1. As our Creator, he takes pleasure in seeing that we fulfil the object of our creation. The chief end of man is to glorify God and enjoy Him for ever.

2. As our King, He takes pleasure in our unswerving loyalty. He delights in the unbroken allegiance and unwavering confidence of His subjects.

3. As our great Physician, he takes pleasure in our spiritual health and prosperity. No King's child should be "lean from day to day." He delights to see us with good spiritual appetites, desiring the sincere milk of the Word, increasing in knowledge, growing in grace.

4. As the great Husbandman, he takes pleasure in our fruitfulness, the purpose for which he has called and chosen us. (See Jno. xv.)

5. As our heavenly Father, he takes pleasure in His children's happiness, obedience, safety, and usefulness.

Have we the assurance that our ways please the Lord—that He approves and takes pleasure in us and in them?

II. The Beautifying of the Soul.

1. *We are naturally destitute of spiritual beauty.*—The natural heart is portrayed as "deceitful above all things and desperately wicked." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these defile a man." God made man pure and upright; but he has since become distorted, deformed, disfigured by sin. Selfishness dominates the soul, degrading, debasing, and deforming it. Man is an unlovely and unlovable being, the prey of sin, the victim of unhallowed desires. He is often brought to that point where he sees himself vile and loathsome. How deceitful, double-faced, false, crooked a man can be! When man is said to be "totally depraved" it is not meant that the unregenerate man is as bad as it is possible for him to be. With the restraints of law, public opinion, conscience and the Holy Spirit, such a sight is not to be witnessed on earth. But it implies that there is in man capacity for the greatest possible wickedness, that there are elements which may, and if unchecked and not dealt with by God, will eventually develop into the greatest extremes of infamy.

2. *Reconstruction by divine power is necessary.*—Man is utterly powerless to recover himself from the depths into which he has fallen, or to extricate himself from the ruin in which he has become involved. God laughs to scorn the silly attempts men in their blindness make to recover themselves. Man of himself can neither atone for his guilt nor cleanse himself from sin's defilement. Some of us were a long time finding this out; but we did find it out to the salvation of our souls.

3. *The divine power to reconstruct is available.*—God said originally, "Let us make man in our image, after our likeness." Looking upon man in his ruined state, God says: "Let us re-make, restore man." As man now is, he is utterly unfit for a place in the temple of God, and incapable of communion with God. But a glorious plan has been devised for restoring and beautifying disfigured humanity, for the recovery of that image and likeness which has been marred and disfigured by sin. God has provided a scheme of salvation amply adequate to thoroughly repair the ruin that sin has wrought—a scheme that contemplates the investiture of sinful man with his own divine beauty, making man like Himself, a partaker of His divine nature, and a sharer in His heavenly glory. "Let the beauty of the Lord our God be upon us." May we not regard this as nothing else but the "beauty of holiness"—that holiness without which no man can see or enjoy the Lord, which He bestows upon His people here, and which will find its happy consummation in eternal glorification with Christ?

4. *The beautifying process begins with the regeneration of the soul.*—Man can be made meet to be a partaker of the inheritance of the saints in light only by a complete surrender of himself to God, and the exercise of implicit faith in the Lord Jesus Christ. God pledges Himself to carry on and complete the blessed work He begins, on condition that the surrender and faith are maintained.

"Kept by the power of God (His part), through faith (our part)." Boundless resources, infinite wisdom, illimitable power, unfathomable love, nature and grace, are behind God's every invitation and promise, constraining us to accept the one and believe the other. He can make the most untoward and apparently hostile event subserve his gracious purpose and conduce to our good and growth.

5. *The beautifying process is a lifelong one.*—It never ceases during probation. So far from entire sanctification, as some seem to think, putting an end to God's beautifying of the soul and making further development impossible, it may be said to put the believer in that position where God can most rapidly and satisfactorily carry it on. Entire sanctification is the effect or result of the soul's closing in with Christ as its complete Saviour—a Saviour from defilement and from sinning. It sweeps away all obstacles in the way of the soul's growth, advancement, and beautifying. It removes the "much rubbish" which hinders the Holy Spirit in carrying on the rebuilding and beautifying of His temple.

Man may defeat God's purpose and make the process a difficult one by unbelief, disobedience, worldliness, slothfulness, and self-indulgence. The believer's part is to willingly submit to, and co-operate with, the Holy Spirit.

6. *The beautifying process is sometimes painful.*—As man naturally, and by long-continuing habit, is averse to holiness, there is generally more or less resistance on the part of even believers to God, the Holy Ghost, the Beautifier. This makes the crucible, chastening, bereavement, adversity, disappointment necessary. They are all parts of the process. He chastens us, not for His pleasure, but "for our profit, that we may be partakers of His holiness."

Much grinding, polishing, pruning are needed in some cases; and God does not hesitate to give the medicine, use the treatment, pursue the plan that He, in His infinite wisdom, deems best for His purpose. In Burmah the best polish is imparted to statuary by the rubbing of the human hand. The divine hand is polishing us; and God has to "rub hard" sometimes to render us without spot, blemish, or any such thing—to purify and beautify us so that we may adorn the temple above.

Do we desire to be beautiful? Let us commit our souls to the hand of the Beautifier by an act of unhesitating, unwavering faith, and maintain this attitude of abandonment by continuous trust; God will most assuredly "perfect that which concerneth us."—J. E. R.

Foreign Intelligence.

FRANCE.

[By our own Correspondent.]

Paris, May 17, 1889.

THE great centenary of the meeting of the States-General has passed. Speeches, greatly applauded, but conspicuous for the absence of any mention of God, held up for the admiration and gratitude of the present generation the generous and successful outburst of 1789. Every commune in France celebrated the fête. Protestants, whose liberty of public worship and dawn of independence date from that year, have been warm in its praise. In all honest French hearts, unbiassed by party prejudice, 1789 is not rendered responsible for its sequel of atrocities—a fearful reaction after centuries of oppression—God using the passions and crimes of men for His most righteous ends, smiting the wicked by the rod of the wicked, and from gross darkness bringing forth light. The rights of all men—liberty, property, security, and resistance against oppression—were then proclaimed and are now secured, apparently, to France. For how long? No mortal man can tell. More than this is needed for happiness. Disappointment after disappointment has been the nation's lot for the 100 years gone by. God has not been in all its thoughts, and splendid decrees, and sage advice.

The Fêtes of the opening of the Exposition followed. Pleasure-seekers are finding such attractions in its precincts that the Paris theatres are almost abandoned, and the lessees bitterly complain that the season will be ruinous for them. A most unexpected consummation; but showing the nature of the attractions added to the genuine aim of the Exhibition.

The two Salle Evangeliques—small, but well-situated outside two of the principal entrances—are now at work. The opening was solemn, and Protestants representing the

various churches and Protestant societies, joined in prayer, and listened to much-admired speeches from Pastor Bersier and others. Pastor Theodore Monod showed how insignificant are all the wonders of the Exposition, compared with the gift of God in Jesus Christ! He earnestly endeavoured to pledge Christians to pray for their brethren thus called to the front, that they should not only bring words of *truth*, but words of power by the Holy Ghost to the teeming multitudes. In *that*, he touched the great lack and the great need of Paris! God supply it for us! The Lord's Day Observance Society, through the active energy of Mr. Weylland, who obtained the same boon in previous *Expositions*, has obtained rest for the British and American Exhibitors on the Sunday. A meeting of British and American exhibitors and their representatives, was held on May 9, in the hall, 31 Avenue Rapp, the Rev. T. Howard Gill, of D'Aguesseau Church, in the chair. The first resolution was moved by M. Bailey (American Section), seconded by M. Hammer (representative of Edison's exhibits), and supported by the Rev. Dr. John Gritton (representing many British exhibitors), R. Hyde & Co.'s representative from London, M. Deny, A. Larvitz (American manufacturing firms), and M. Blow (British Agricultural Section). It was to the effect that the services of attendants in their several departments should not be required on the Lord's Day. The hope was also expressed that fellow-exhibitors would unanimously agree in carrying out this resolution, which was carried with only one dissentient.

The present pleasing result of this is, that almost all the 1,400 exhibitors scattered about the vast space of the Champs de Mars and the Esplanade des Invalides, enjoy their Sunday absence from toil. Eighteen only declined the boon, but probably when their goods are duly out of their packages and properly stowed, they too will thankfully avail themselves of the weekly rest—some, indeed, have intimated as much.

Perhaps in the religious departures of these last years the most remarkable has been that of the Armée du Salut. Its position is unique, since it neither has, nor leads to, any existing ecclesiastical organisation. Having adopted a militant position of its own, it has avoided that dead weight which drags down so many evangelistic efforts—church questions, church polemics, and sacramental controversies. Its neat, Parisian-like hall (opened since my last letter), lit with electricity, well ventilated, and, above all, in a first-rate situation (3 Rue Auber), is a remarkable success. Filled night after night, often to overflowing, with well-dressed and over-dressed men and women of the very stamp desired, whom no one could reach and hold; men of all religions and of no religions, thorough worldings, often weary of the slavery of pleasure, sometimes acknowledging they are chasing shadows; *blasé* men of the boulevards in scores, and women pleasure-seekers, often with sobbing hearts and tearful eyes. The adaptation is complete in conducting the meetings, and tact perfect. It is rare, indeed, that a meeting closes without weeping seekers finding Christ. The audience is as correct in behaviour as in a church.

Next week the new hall in Belleville, seating 450, will mark a new departure. Perhaps we should add that irrespective of new halls and their rentals, etc., for which donations are needed, the 163 posts or stations of the Armée du Salut, in France and Switzerland, are almost entirely self-supporting, the converts being thoroughly drilled into the too-much-forgotten truth that self-support is a Christian duty.

Last month we mentioned a hopeful commencement of revival in Orthez. A pastor who says he is naturally sceptical (poor man!) about such "manifestations," declares that "he believes ever more in the miracles of the New Testament, for he has seen things which he should never have believed had he not seen them with his own eyes!" More than eighty openly manifested their desire to give themselves up to the Lord, and were prayed with. Many more are reasonably supposed to have found the peace of God, without having openly declared it. Sixty-five new converts were received into the church on Palm Sunday. The same pastor writes that "the principal strength of this movement showed itself in Puyoo, Bellocq, and Salies," adding, "May it not be, because in these places there was union?" The work is still going on, especially among the young of both sexes.

Miss Ch. Stirling passed through Paris last week on her way—cheerfully and bravely—to finish her remaining forty-nine days of imprisonment in Chillon Castle, her appeal against the sentence having been rejected by the Swiss Federal Council. She was accompanied to the fortress gates by the Princess Ouchstomski and other friends. This imprisonment will probably greatly advance the cause of religious liberty in Switzerland, and end in gaining the abolition of rusty laws worthy of mediæval times.

GERMANY.

[From our own Correspondent.]

Berlin, May 15, 1889.

THE case of Mr. Stöcker has kept the religious circles of our country nearly three months in excitement. I mentioned at the time that a desperate effort was being made to influence the Emperor against him; and it seems, for a time, not to have been without success. All the details of the negotiations have not come before the public; but so much is certain, that the Emperor seemed to object to the political activity of his Court Chaplain, and that Mr. Stöcker was given the alternative to renounce either the one or the other. It was generally expected that he would prefer his political work, and, therefore, much influence was made to bear upon him from all his Christian friends. It seems that they all thought the position of a minister of the gospel far preferable to that of a politician, although nobody can deny that Stöcker entered into the political strife chiefly on religious grounds, and that he did a great deal of good at the time by the manly way in which he opposed social democracy. His efforts to check the powerful influence of the Jews were less happy, as he sometimes shot beyond the mark. But with all that, Mr. Stöcker's religious activity is very great. He would be a first-class evangelist if he thought fit to dedicate himself to that work. Other friends interceded for him with the Emperor, and on Good Friday the appearance of their Majesties at the Cathedral, where he preached on that day, was a public sign that the cloud had gone over! Mr. Stöcker remains leader of the Christian Socialist party, and is allowed to keep his seats in the German Parliament and the Prussian House of Deputies; but, otherwise, he renounced his political activity, and especially he will not take part in the electoral campaign next autumn. Mr. Stöcker's enemies have not achieved the desired triumph. His political friends are certainly somewhat depressed, but he can always resume his political activity and leave his pastoral office, if he thinks necessary, while his Court chaplaincy would have gone for ever, if he had given it up now. We hope that he will more and more limit himself to preach the Gospel.

Another item of news, which greatly alarmed our religious circles, was the rumour that Berlin was to become the See of a Roman Catholic Archbishop. If this was really to be, it would greatly rouse the Protestant feeling in the country. But we trust that there is no cause for anxiety, and that our Government, will never consent to a thing of that kind.

The news about the persecution of Protestants in Russia seem to grow worse. We Germans cannot do much for these sufferers in the Baltic provinces, as political motives would at once be suspected; but all Christians should unite to pray for them.

Mr. Bolle, who has a great milk business in our city, and who is known for the great care he takes physically and spiritually of his men, recently inaugurated a new chapel on his premises. Service is held there on Saturday evening for his men. As the St. John's parish, in which the establishment is situated, has grown very large, so that one church is far from sufficient for the same, it is now officially arranged that Sunday services by the ministers of the church are to be held in Mr. Bolle's chapel. It would be very useful if this example could find imitation, as the building of churches takes such a long time. The Christian people in the Rhine province intend to build a church here; but it is doubtful whether the plan will succeed. The Evangelical Church Aid Society seem at last to begin practical work. It is true that very great difficulties had to be overcome. In Berlin itself the local committee gathered 204,000 marks. The distribution of this sum is to take place shortly. Mr. Schlümbach has left again for America, after two and a-half months' work here.

SWITZERLAND.

Lausanne, May 17, 1889.

I AM sure many must have gratefully read what the Rev. Dr. Dykes, Principal of the Presbyterian Church of England Theological College, stated in his sermon, as retiring Moderator of the Synod: "To-day, the spirit of change seems to have won a victory so complete that the current has set in towards the opposite extreme. He who promulgates a novel opinion finds more than candid attention; in many minds he finds a predisposition to accept his novelty, as though the presumption were no longer in favour of the old, but in favour of the new. The revolt against tradition and against orthodoxy is a pronounced one, especially with younger

minds. . . . There is a basis of certain truth and fact—a substantive faith 'once delivered to the Saints' which we are not at liberty to barter for novelties. That is not ours to alter or improve upon, but 'to guard,' for it has come down to us as a sacred deposit from the Lord of heaven, and we hold it in trust for those who shall come after us."

Those who live on the Continent and follow the current there of theological thought, which has flowed longer and further, and has become broader and broader, can see how pressing the need for such a warning to our churches at home! A very serious change has taken place—especially in the manner in which the Bible is spoken of. The most legitimate fears of many Christians have found expressions in an article written by Monsieur E. Faucher, an intelligent French engineer of much experience. His pamphlet, entitled "Lay Observations on the Actual Tendencies of Theology," has made quite a stir amongst those theologians who have been pushing ahead, as they think, of their flocks, and who would fain separate piety and theology.

Monsieur Fanquez takes as his text the following statement of the *Revue Chretienne*, on Criticism and Faith: "The day is coming when two Bibles will stand opposite to one another: the believers' Bible and the learned man's Bible. On that day a terrible shock will take place, for the awakening of congregations will be full of indignation, and none can forsee what will become of faith in this revolt of conscience." He shows how strangely theologians are openly speaking of the Bible so as to excuse all the liberties they are taking with it and its writers. Under the plea of the liberty with which God's children are set free, they say that this liberty acquired towards the Bible comes from its having wrought its work in them, its having incarnated in the Christian its spirit and life; it has, in fact, surpassed itself by creating, between him and the Saviour, a union so close and so high that "they, the Scriptures, have only now to withdraw so as to give place to Christ." He alone is an authorised critic of the Holy Scriptures, who, whilst studying the Bible on his knees, feels free to say to it what the Samaritans said to the woman of Samaria, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." Other statements have been openly made, which show the drift of this current most clearly. One of our most popular weekly religious papers not long ago contained a letter which stated that undoubtedly there were a great many mistakes in the Bible. Why not? Had not God chosen the weak things of this world to confound the things which are mighty? With these ideas abroad, no wonder that such theologians protest against all Paul's views of the law, or of the atonement being taken as binding upon us. Are they not often only Jewish commentaries, Jewish ideas, and as for quotations of the Old Testament by the evangelists are they not also very arbitrary as well as Jewish? Of course all this school scoffs at the plenary inspiration of Scripture, and caricatures most willingly the views of those who hold it. Never do they weary of saddling them with those mechanical theories of inspiration which the Church has never held. The question is in a fair way of being at last openly discussed in our religious papers, and it is instructive to see what anger is shown by those who have had so long a spell of criticism when they, or rather their methods of criticism, especially its fruits, are criticised. Surely a solemn lesson has been given to the Church by the sad history of Scherer's fall into unbelief. In an article of the *Christianisme au XIXme Siècle*, Monsieur Pedezert gives a short biography of Monsieur Schérer, converted in England to the faith, a theological student at Strasbourg, professor at Geneva. This most acute thinker and able writer, says Monsieur Pedezert, passed through what Schérer himself spoke of as the crisis of faith. "He only sacrificed the divinity of the Bible so as the better to retain the divinity of Him who is its very soul. Jesus Christ would remain, and the more safely! Jesus Christ disappeared in his turn; and, after Jesus Christ, God; and then, after religion, morals. . . . He stood erect and firm on the rock. Criticism changed the rock into sand. Let us beware of a criticism which to enlighten it only asks a man for his head; there is the Satan of to-day."

The Free Church of the Canton de Vaud has just held the forty-ninth session of its yearly Synod. The work this little church of 4,000 members has done is most remarkable, and the amount they give is beyond, I believe, that raised by any of our churches and Theological Halls, etc. Besides their

pastors and Evangelists, they support one of the most prosperous missions of our day amongst the Maywamba, North of the Transvaal, and amongst the same people on the Coast at Lorenzo Marquez. In ten years they have gathered into the fold of Christ 1,280 heathen, 300 of them, last year, on the coast; and this without native dress, drums, and trumpets, or carnal weapons of any such description. One of the most striking features of this year's Synod was the manifest interest taken in the marvellous success of the Gospel Temperance movement in this Canton; notorious drunkards are now sitting in their right mind, at the feet of Christ. In one village, this winter, the town council sent the evangelist a load of wood for the Society, in the name of the *bourgeoisie* of the village. The authorities have once, and again expressed their gratitude to our temperance friends, for the work they have done. In one case a man had all but ruined himself and his family; he was brought to Christ—to his Saviour and Mighty Deliverer—and, after a few years of steady labour, he and a friend are building, at their own expense, a temperance hall. The very man who had flung his Bible into the fire, out of hatred for it and his wife's religion, hastened, as soon as he was changed, to buy one and to read, and to listen to it. The influence of God's Word will yet indicate it as indeed God's Word. They who know the Scriptures will not err, and shall also know the power of God.

ITALY.

[From our own Correspondent.]

It was rumoured in the autumn of last year that Padre Agostino, of Monte Feltro, was to be Lent preacher at San Carlo, in Rome. The rumour has been verified, and San Carlo in the Corso has been thronged time after time. At first remarks such as these were heard among the crowd as they passed out: "What do you think of him?" "Somehow or other he is not like other preachers;" "He tells us things that are quite new to us;" "He puts us in mind of the Evangelicals," etc.

There was much truth in these remarks at the commencement of his Lenten sermons, but, as almost invariably happens, he appears to think it necessary to conclude the course by extolling and enforcing some of the worst features of the system which he has chosen to adopt. The Roman Press, in some instances, has been somewhat severe upon him. The *Don Chisciotte* says he is no orator; he is simply a talker. A wonderful talker, if you will, but still only a talker—a word machine. A writer in the *Riforma* observed: "I cannot account for the expectancy, the enthusiasm, and the curiosity which he has excited throughout Italy. I have heard the great preachers of the age, and, when compared with these men, I am bound to say that this much-vaunted Padre Agostino appears to me to be but a very poor creature indeed."

However, notwithstanding these criticisms, there appears to have been some of his discourses which contained great and grand truths. He chose for his first subject "The Truth." He spoke of God, of Christ, of the Gospel, of his country, of the Pope (of course), of the immortality of the soul, of ambition, pleasure, corruption, of anarchy, disorders, and rebellion; of the Press, "which," he said, "without restraint of any kind, spreads irreligion to the furthest end of the earth." He went on to say that society was hastening to its ruin, and demanded if there were no remedy. "Yes," he answered, "the coming back to the fountain-head of all truth—to God Himself." It may be asked, whether it is to the God of the Gospel to which the Padre pointed; and it would seem it was, for he concluded the discourse by saying, "People of the present day must return to the old paths if they wish to be saved; they must look once more to Christ. For the moment they will not believe this; but they will have to come to it."

As the Padre, in one of his addresses, stated that the Church of Rome had ever governed by persuasion, and not by violence; that the Church had said to its priests, "Be the victims, not the executioner; and that if sometimes it has been necessary to shed blood for the good of the people, it had shed its own, not that of those who had erred from the right way." The Evangelicals thought it but fair to the truth to state the other side. Accordingly, Dr. Prochet devoted six lectures to the consideration of Padre Augustino's discourses. Nor has the beautiful edifice in the Via Nazionale, with its eloquent pastor, been the only one in which the errors of the noted Franciscan have been discussed. All the evangelical churches have taken his

subject into consideration, and have had good audiences. Especially has this been the case in the Waldensian Church just renamed, and in the Episcopal Methodist Church in the Piagga Poli, where Dr. Teofilo-Gay handled the subjects in a masterly way.

It could not be denied that Padre Agostino is more talented and astute than many of his fellows; that he affected a large and wide charity, speaking of Protestants as "our erring brethren." Nevertheless, his bold assertion regarding the non-persecuting policy and practice of his church, in face of historical facts such as the massacre of St. Bartholomew, the persecution and expatriation of the Waldensees, and the Spanish Auta da Fe, called loudly for refutation.

Perhaps the Conference given by Dr. Prochet upon "Prayers for the Dead" was one as much appreciated by his audience as any. In noticing the event, the *Tribuna* said: "In the Waldensian Church in the Via Nazionale, conferences have been held in which, one by one, the arguments put forth by the preacher of San Carlo were refuted." The speaker said: "I will give 1,000 lire to any one who will find in the Holy Scriptures the passage attributed to St. Paul, and quoted by Padre Agostino—'Pray for the dead that they may find mercy in the sight of God.'" But that was not enough. The newspaper continues: "The pastor went on to say that he would turn Franciscan monk himself if it could be shown anywhere in the Bible that the dead are to be prayed for." The audience received this promise on the part of the speaker with the liveliest signs of appreciation.

The *Voce della Verita*, an organ highly esteemed by the Vatican Clerical party, published an article full of venom against the Valdese, and likewise against the *Tribuna*, asserting that that newspaper was the "official organ of the Protestants!" "No," replies the *Italia Evangelica*, "we cannot as yet lay claim to be represented by one of the best and foremost daily papers in Italy. Nevertheless, we are grateful for the kind and friendly things which are said about us."

Certain sentences in the concluding prayer or benediction to this course of Lenten sermons delivered by Padre Agostino, awakened surprise. After invoking God's blessing on the Church and Leo XIII, the princes of the Church and the clergy, he said: "Bless our country, and save it from the evils which menace it. Bless him who is the supreme head of the state, the king, and bless all those who labour with him. Bless the whole people, and remember them, when exposed to the temptations of evil. Bless all the families in this city, bless them with thy peace, and may they, in thine own time, be made blessed in the kingdom of heaven."

It is said that the Vatican party are very ill-content with the course taken by the Padre. The *finale* is especially obnoxious, and his hurried departure from the capital is thought to be due to the displeasure expressed in high ecclesiastical quarters. The small work entitled, "Roma l'Italia e la realta delle cose," which has been making so much stir, has been condemned by the Pope, put in the Index, and the author of it has publicly submitted to the *fiat* of the Vatican. This act of Leo XIII has driven many further than ever from the fold, and others almost to the borders of despair. All who have the document in possession are commanded to hand it over immediately to the *Inquisitori* of heretical depravity!

"The extremists at the Vatican have triumphed once more, and the wise words of the Prelate have been condemned; but the facts and thoughts therein contained cannot be destroyed, and surviving the condemnation will acquire increased vigour and strength.

The Rev. Dr. Murray Mitchell, of Nice, writes:—

In the May issue of *Evangelical Christendom* it is mentioned that there seems to have been a loss of 2,350 members of the Waldensian Mission in Italy during the last four years. The facts, however, are as follows: During the last four years the number of members admitted was not (as stated in *Evangelical Christendom*) 2,646, but 2,126. Accordingly, the loss was not 2,350, but 1,825. The loss is explained as follows: 351 have died; 100 have been expelled; 1,374 have gone to other places of abode. But it must be noted that of the 1,374 who have gone to other places of abode, a large number—amounting, probably, to three-fourths of the whole—are in no proper sense *lost*. They are not lost to the church. They have left their old congregations and joined others—that is all. Others have gone to foreign countries. Another fact, the congregation at Pinerolo used to be included among the mission congregations; but it has lately been transferred to the list of the regular parish churches of the valleys. This reduces the loss by 250—which is the strength of the

Pinerolo congregation. After [taking into account all real losses, the Waldensian Missions have increased their membership (Pinerolo being included) by 546. If the figures before me are correct, the other Protestant missions have increased their membership by 173. There is thus a total rise of 719. This, indeed, is not a great increase; still, while there is much need of prayer for a larger blessing, there does not seem cause for discouragements in the great work of Italian evangelisation.*

THE FIJI ISLANDS.

The following is a summary of a deeply interesting address recently given at Mildmay Conference Hall by the Rev. J. Nettleton, a Wesleyan missionary, who had laboured in the Fiji Isles for nearly fourteen years:—

He claimed for the Gospel that it had saved the Fijians as an entire nation from cannibalism, widow-strangling, and incessant war, and changed them into a peaceful, loyal, Bible-reading, self-supporting Christian Church; and this change has been effected within about fifty years. A great basaltic altar has only lately been demolished on which thousands of human bodies have been offered; for the great cannibal feasts were always associated with their religion, the bodies being first offered as the most acceptable sacrifice to the idol.

When a man died, his wives, generally from five to twenty in number, were always strangled; and in olden days the missionaries often tried in vain to ransom them. The offers were treated with scorn by the victims themselves, for they believed that no man without a wife to wait upon him could be admitted to their heaven; and his importance in another world was increased by the number who accompanied him. There was something touching in this blind self-devotion, and the Fijians were, indeed, in many respects a noble race. They were taller on an average than even the Patagonians, and had no African affinity, their closest resemblance being to the Hovas of Madagascar.

The first missionaries to this formidable people were themselves converts from heathenism, natives of the Friendly Isles, who volunteered to run all risks in carrying on the message of salvation. After a time they were followed by two European missionaries, Hunt and Calvert, whose long years of perilous and heroic labour were crowned with glorious victory. King Thakembau, a chief of extraordinary ability and force of character, as well as great ferocity, became deeply impressed by the pure and devoted life of Mr. Hunt, and especially by his dying prayers and pleadings. "I saw his great concern for me," he used afterwards to say, "and it made my heart soft, but that was not enough. God had to humble my pride." Troubles came thick and fast upon him; rebellion broke out, and Thakembau, having been inveigled on board an American vessel, was required to make ruinous compensation for offences committed by his rebel subjects. In vain he urged that they were in open revolt against his authority—the commander refused to listen to any plea. "You are king," he said, "and therefore responsible, and unless you sign that paper, within twenty minutes you shall swing at the yard-arm." So, as Thakembau afterwards said, "I put my cross, and felt very helpless. My gods could not save me, and I thought to myself, 'White man's ships are wonderful, white man's axes are strong, white man's guns are true—perhaps white man's God is strong and true as well.'" He told his doubts to Lydia, the chief of his 100 wives, who was already a Christian, and she sent for Mr. Calvert. The once fierce savage became as humble as a little child—utterly heartbroken for his sins—and for weeks could find no hope or peace. Much prayer was made for him among his people, and he built a house apart, and secluded himself from all other concerns to seek salvation. At last he gathered his people together, and standing up before 1,000 of his subjects—before those whose sons he had killed and whose homes he had ravaged—he acknowledged his sins, and asked their forgiveness and their prayers. His voice was drowned by the sobs and ejaculations of the assembly—peace dawned on his soul, and his consistent after life and happy death proved the reality of his conversion. He voluntarily handed over his sovereignty to Queen Victoria, and she has now 120,000 loyal Christian subjects in Fiji—not a single English soldier being required to enforce her authority. Sir Alex. Gordon, when governor, stated that the "three R.'s" were better taught in every village in Fiji than in England, and this with

* Just as we are going to press, we have received a letter from the Rev. Dr. Teofilo Gay, of Rome, upon the same subject. We hope to give this in our next.

no compulsory rate. The Sabbath is truly hallowed, and the general conduct of the people excellent. Land has become valuable since life and property have been secured by Christianity; and the church there not only supports itself, but has developed a noble missionary spirit, no fewer than fifty Christian Fijians having gone as missionaries to New Guinea.—(From *Service for the King.*)

RELIGIOUS PERSECUTION IN THE LOYALTY ISLANDS.

The following communication from the Rev. John Jones, late of Maré, will be read with painful interest. Mr. Jones' expulsion from the island was referred to at the time in our pages:—

You have been kind enough to refer on several occasions to the work of the London Missionary Society in the Loyalty Islands, and the extraordinary manner in which the French Government has treated the successful work done there by that Society. In the Parliamentary Paper issued by the British Government, at the request of Mr. William Johnston, M.P., entitled "Expulsion of Rev. John Jones." It is stated at p. 56, that the Earl of Lytton, in transmitting to the Marquis of Salisbury a copy of a note from the French Minister of Foreign Affairs, says:—

"In this communication M. Goblet denies that the measure complained of affords any justification for the uneasiness felt in England as regards the principle of religious freedom in the Loyalty Islands, inasmuch as it was resorted to merely as a measure of local police directed against a person who had continued, in spite of warning, to stir up the population of the island against the French authorities."

I have lately received a communication from Maré, stating that the Protestants there are still being persecuted. Here is a statement of the facts to show how the people were being treated so lately as January of the present year. On January 14 a native pastor, named Waiwi, was invited to attend the wedding feast of a young woman, one of the church members. While there, and while they were in the midst of the feast, a number of native policemen, who are under the direction of the French authorities, came suddenly upon them and broke up the feast, handcuffed the pastor (an uncalled-for indignity, as he did not refuse to accompany them), took him away a distance of some miles, and put him in prison. He was afterwards tried and sentenced to cease administering the ordinance of the Lord's Supper to the people. Tawaishi Naihel, the bride, who had invited her pastor to attend her marriage feast, was also taken and cast into prison. Her crime was that she had been zealous in holding Bible-classes with the young people. She was sentenced to one year's imprisonment! A man named Polama, a good man, was imprisoned for three weeks for writing a letter to the English missionary, simply giving an account of the work. What, then, becomes of M. Goblet's statement that there is no persecution, and that it is a measure of local police directed against one person (myself)? It is now nearly eighteen months since I was expelled from Maré by the French, so it would seem they have been able to find other persons against whom they can direct their "measures of local police." We should have supposed that in order to show the genuineness of their professions they would now be very eager to give religious liberty to the people. It is high time the French Government took some steps to wipe away the disgrace which must attach itself to their name in connexion with these doings, and to investigate into the conduct of their officials on the Loyalty Isles. It is vain for M. Goblet to stigmatise our work in Maré as "political intrigues." I have been expelled by them, and no political intrigue can be proved against me. Now I have been removed, the people have been persecuted and imprisoned because they are attached to their Bible and their religion. The word "political" is only a cloak for religious persecution, in order that *pure* religion may be stamped out of Loyalty Isles.

RELIGIOUS INTOLERANCE IN PORTUGAL.

Our Correspondent in Oporto sends us a communication, dated May 10, containing the following:—

"On Saturday last, the 5th inst., a poor man, a Protestant of Ilhavo, was tried at Aveiro, at the instigation of the Bishop of Coimbra, so I am informed, for the crime of refusing to take off his cap to a cross carried at a funeral. He did not see why he should 'uncover to a piece of wood.' Though

allowed a legal adviser, the Judge, as well as the official prosecutor, turned against him, and the result was that he was condemned to twelve months' imprisonment, without the option of a fine, three months' more or a fine of £2 and costs besides! He has appealed, but I am told on good authority that the priests celebrated their shameful victory by a banquet and letting-off of rockets. No doubt they think that they have crushed the spirit of religious liberty, but I think they will provoke a powerful reaction.

"I believe the subject will be brought up in both Houses of Parliament, and I am told that the Government will be asked to suspend the action of the oppressive penal laws bearing on the subject. The Press will also take the matter up. I hope that the persecuting spirit will be checked.

"Aveiro is not a very Popish town. Not long since they demanded and secured the removal of the Sisters of Charity who had been intruded upon the public hospital there, and a local bookseller has sent me a large order for Protestant books to be sent at once.

"Will you kindly make the whole matter known in your sphere, and stir up Christians at home to pray about the matter?"

Missionary Notes.

SWITZERLAND.—The long-continued exertions of the Swiss Society for the Observance of Sunday have been fruitful of very gratifying results, among the most important of which must be reckoned the proposed legislation on behalf of railway employés, at present before the Chambers, with the support of the Federal Council. The Society's efforts have been directed to securing weekly rest for other classes of workmen, and it is hoped that beneficient legislation will, in due course, be extended to postmen, tramway-men, and others. The Society's memorial to the members of the Federal Chambers sets forth many and strong reasons—patriotic, humane, and moral—for the proposed social amelioration.

AMRITSAR, PUNJAUB.—Of the sixteen native pastors in the Punjaub in connexion with the Church Missionary Society, seven are converts from Mohammedanism. In one mission station in the Punjaub, out of 557 on the baptismal register, 225 were converts from Mohammedanism.—Rev. T. R. WADE.

WORK AMONG THE KARENS, BURMAH.—There are 540 Karen parishes; each supports its own native pastor and its own village school, and many subscribe largely to send the Gospel to regions beyond. There are 30,000 baptised communicants, and fully 100,000 nominal Christians—about one-sixth of the entire tribe in Burmah. They have their own Foreign Missionary Society, and send out their young men to the north and east, to distant countries, and to men of other tongues, supporting them there, and reinforcing them as they can and as there is need.

INCREASE OF NATIVE CHRISTIANS IN JAVA AND SUMATRA.—In Java the native Christians have increased since 1873 from 5,673 to 11,229, and in the whole of Dutch India from 148,672 to about 250,000, or about 66 per cent. In Java nearly all the converts have been won from Mohammedanism. In Sumatra the number of Christians has increased since 1878 from 2,500 to 12,000, and there are hundreds of Mohammedans who have been baptised by our missionaries, or are at present under instruction.

THE TRANSVAAL.—Three years ago a religious awakening began among the Dutch Boers of Southern Africa, which roused a desire amongst them to reach their neighbours the Zulus with the Gospel. Formerly they had looked upon the Zulus as little better than animals, but now they have fifteen preaching places where the Gospel is proclaimed, which are simply the farmhouses of the Boers. A missionary speaks of seeing eighty Boers and 300 or 400 Zulus gather together for worship. The Zulus come from kraals and villages, both old and young, some clothed, but most of them heathen in their blankets. Over 100 in Greytown have been formed into a native church in connexion with the Dutch church. This work is now being carried forward under the direction of a committee of the Dutch farmers, employing three native evangelists. One of these evangelists is the son of the Zulu warrior who in 1836, at a signal from Din-

gaan, the cruel tyrant, fell upon the Dutch leader Retief and his party of about seventy men, murdering them all in cold blood. This father still lives, and listens gladly to his son as he preaches the gospel of peace. As the result of labours in connexion with the South African Methodist Conference in the Transvaal there are 30,000 church members, where less than 100 years ago there was no place of worship. There are now 293 chapels —substantial places, where public worship is conducted and the gospel of Christ preached —besides almost 1,000 other preaching places; 2,280 lay preachers, 14,000 children in the Sabbath-schools, 15,000 children in the day-schools, and nine native training institutions in vigorous working order.

JERUSALEM AND BETHLEHEM.—No fewer than five new churches are being erected at the present time. Among these the most important is a magnificent Russian church erected by the Russian Palestine Association. This Society, which numbers among its members men of the highest position, has an income which enables it to spend £600 a month on its work. The Russians are remarkably active in the Holy Land just now, especially in building. Their great tower on Mount Olivet, from the top of which both the Mediterranean and the Dead Sea can be seen, is the highest modern structure in the entire East.

TANGIER.—A missionary sends from Tangier some notes of a journey which three lady evangelists recently made to Fez, a city with a population of 150,000. They carried a tent with them, camping by the way at villages where they gave medical advice and preached the Gospel. At one place the chief made them encamp in a farmyard close to his own house, warning them that if they went a few yards away he would not be answerable for their lives. Just after the ladies had got off their mules, a woman came up and seizing one of them by the throat with one hand, drew the other hand across it in imitation of cutting it, and said, "That is what we ought to do with you!" But before they left the place the Lord had given the missionaries much favour in the sight of the people. The chief was the most interested of all the listeners, and when they proceeded on their journey accompanied them all day to see them safely upon their way.

CENTRAL SOUDAN.—Mr. Graham Wilmot Brooke, who has been so long trying to get into the Soudan for the evangelisation of the Mohammedans, and who recently returned from a twelve months' soujourn on the Congo, has now resolved to try and enter the Soudan by the Binué branch of the Niger. He is indeed shut up to this route. It is impossible to enter the Soudan from the east; the difficulties of penetrating from the Congo on the south proved insuperable; the Sahara is virtually an impassable barrier on the north, and the west consequently seems the only open door. Mr. Brooke has asked the Church Missionary Society to allow him to be associated with its Upper Niger Mission as an independent pioneer. He will settle first at Kipo Hill Station (the outpost of the C.M.S. on the Niger) and there study the Houssa language and get into friendly relations with the Mohammedans around, and especially with the Emir of Nupé. We feel the strongest sympathy with his work, and have every hope that he will this time succeed in entering the country which has now for years been laid on his heart. He has not only the natural qualifications, but the supernatural ones needful to success in this work—the faith and grace which are the gift of God—and we see in his resolute and preserving self-consecration to the Soudan, one of the many proofs that God is now working in a special manner to send the Glad Tidings to the utmost ends of the earth. After spending some months in England and pleading the cause of Central Africa in many important centres, Mr. Brooke has returned to Africa. Shortly before his departure it was decided that Mr. Hugh Shaw, from Cambridge, should accompany him as a colleague in the work. Farewell meetings were held for them, in London and Liverpool on March 14 and 15, and on the 16th they set sail for the Dark Continent. The Lord go with them!—(From *Regions Beyond.*)

WORK AT PARIS.—The Secretary of the Monthly Tract Society writes: On the 6th inst. I opened our work at the Salle in the Place du Trocadero, and, with our agent, soon distributed 2,500 tracts in French. During the first five days we gave away about 10,000 tracts, and of that number only six were thrown away. It was quite a pleasure to see how grateful the people were for these messages of truth. A priest came up, and asked to see what we were giving the people. We presented him with two tracts, for which he returned thanks, saying, "Ah! these people think everything of pleasure, nothing of God!" I had the

pleasure of speaking a word for the Master at a Bible-class in Rue Roqupine, and also at the meeting of English and American exhibitors in reference to closing exhibits on the Lord's-day. Permit me to urge on your readers to bear testimony for the Lord when visiting Paris, remembering the injunction, "Let your Light Shine." The work of bringing people to Christ is greatly hindered by the fact that men who at home make a great show of sanctity, when on the Continent throw religion to the winds.

THE MAY MEETINGS.

We think our readers will be interested in the following brief summary of the salient points brought out at the annual meetings of the principal societies in London :—

BRITISH AND FOREIGN BIBLE SOCIETY.

The tide of subscriptions ebbs and flows, and this has notably been the experience of the British and Foreign Bible Society, comparing last year's receipts with the income of the previous twelve months. Exceptional causes, however, enter into the comparison here. Then, the pecuniary receipts and the issues were the largest ever reported; this year the income settles into its normal position. From all sources the income is £212,655, and the expenditure £226,164; an increase over 1888 of £1,441, and £13,508 in excess of the receipts. An appreciable view of these figures the Committee presents thus: the Church has shown its desire that the world should possess the Bible by gifts amounting to £113,977, and the world its desire for the Bible by paying £98,677 to get it. The issues necessarily follow the diminished receipts, and are affected by the same causes. At home the issues are: Bibles, 641,902; New Testaments, 870,146; portions, 275,033; in all, 1,787,081. Issues from foreign depôts: Bibles, 168,239; New Testaments, 613,536; portions, 1,108,348; in all, 1,890,123; making a grand total of 3,677,204; a total decrease of 528,828 copies, more than five-sixths of which consist of New Testaments.

RELIGIOUS TRACT SOCIETY.

The ninetieth year of its existence has witnessed to this Society's undiminished vigour and ever-widening influence. The Secretary's report presented an epitome of work done and work doing full of varied interest to members of all Christian churches. Financially, the position of the Society is good; the treasurer has a balance in hand of £1,950. The income from all sources, with last year's balance added, has been £196,169, of which £175,894 was derived from trade funds, the missionary receipts amounting to £17,829. The publications of the year comprise tracts, periodicals, books, and pictures. The circulation has reached the high figure of 62,696,190, including 25,840,900 tracts; adding 15,000,000, the issues from foreign depôts, a grand total is attained of 77,696,190; which is a large increase on the circulations of the previous year. The International Exhibition in Paris is being made by the Society an occasion for the distribution of Gospel truth. This they are doing by supplementing the evangelistic efforts made by their friends in France. They have contributed £100 to the Salle Evangelique in the Avenue Rapp, where a room will be set apart for the sale and distribution of Gospel literature. In a similar manner advantage was taken of last year's exhibitions at Brussels, Barcelona, and Melbourne. The committee have continued to help in the encouragement of Scripture knowledge in elementary schools by means of grants of prizes. The influence, which this particular movement is likely to exercise, is acknowledged by the organ of the free-thinking class, in these significant words: "Thus, the young idea is taught how to shoot in a Christian direction; and while this sort of thing lasts, the battle of Freethought will be a terribly stiff one."

LONDON CITY MISSION.

This Society has now a noble band of nearly 500 Christian men, visiting daily amongst the poor and industrial classes of the metropolis, and seeking by sound and approved methods to win them to Christ. For the general fund the total receipts have been £56,724, or £31,014 less than in the previous year—a decrease due almost entirely to large legacies and special donations given in the previous year; the knowledge of which has had the effect of hindering many from giving their usual donations. The expenditure has been £56,159, or £1,283 in excess of the previous year; an increase which, arising from the cost of additional missionaries employed by the Society, must be reckoned as permanent. The balance of receipts, strictly applicable to the work, over expenditure is only £564. House-to-house visitation is

steadily upheld as the chief work to which the missionaries should devote themselves. Last year, chiefly by this means, 5,300 persons were induced to attend public worship regularly, of whom 2,001 became communicants. Mission halls and mission rooms had proved, as usual, the fitting complement of house-to-house visitation. The action of the missionaries is unsectarian. Open-air work has been diligently carried on, not only in the narrow streets, courts, and alleys of the City, but also in the parks, on the open common, and, during the racing season, on Epsom Downs. The Society's special missions had been extended by the addition of five new spheres of labour—viz., the bakers in North London, the Jews in the neighbourhood of Stepney, the common lodging-houses in Spitalfields, the Jews in Cannon Street district, Commercial Road, and the coachmen, grooms, and stablemen in South Kensington. In this special work 105 missionaries are engaged. A generous friend of the Society, Mr. Bevan, has celebrated his eightieth birthday by giving £1,000 to the Society. The Chairman, at the annual meeting, Mr. Wm. Ellice, who is a member of the Committee, laid down a principle in his speech which all members and friends of the Evangelical Alliance will instantly recognise and approve. The principle is embodied in a motto, for which he declared a strong preference—viz., "In things certain, there should be unity; in things doubtful, liberty; in all things, charity." Even those who cannot see with this Society eye to eye, as regards the practical application of the principle of undenomenationalism, will join in praying that God would inspire the universal church with the spirit of unity, peace, and concord.

CHURCH MISSIONARY SOCIETY.

The review of the year, submitted on behalf of the Committee, of course took special note of the outburst of hostile criticism of modern Protestant missions in general, and of this Society in particular, and acknowledged the candid and cogent replies published in every part of the globe in papers representing the most diverse phases of Christian thought and life; while the kindly and liberal response made by very many friends to the fund started by the Bishop of Exeter expressed confidence in the Church Missionary Society, and added to the year's receipts no less a sum than £4,000. Various special fund receipts had raised the grand total committed to the Society's administrators to £252,016, an amount never before exceeded. Many tokens had been given of growing personal interest in missionary work of 132 applicants, whose offer of service was considered. The Committee accepted fifty-nine, of whom twelve are clergymen, and six qualified medical men; seven, in fact, for the wife of one doctor is a doctor herself—a double qualification rarely met with. Of the universities, Cambridge sent nine, Oxford two, Dublin two, Durham three, London one, Edinburgh two. Twenty-six were ladies. The special feature of the year has been the number of persons accepted who were already well qualified to go out without further preparation under the Society's auspices, fourteen only out of the fifty-nine having been accepted with a view to training. Of the twenty-six women, about one-third will go out at their own charges; and the majority are ladies not only of education, but also of some experience in Christian work. The Committee thank God that such offers of service should have come just when the call had also come for the development of women's work in America, and certain spheres in Palestine, China, and Japan, unoccupied by the Zenana Societies. Surveying the field, the Committee make prominent mention of mission work in Africa. No successor has yet been found for the responsible post occupied by the late Bishop Parker. For the time, after the murder of Christian officials, the destruction of mission property, and the expulsion of the missionaries themselves, the Uganda Mission (though not the Uganda Church) has ceased to exist, through the action of Mohammedan foreigners; but the Committee confidently look forward to the reoccupation of the country. A reinforcement has been sent out for the Nyanza Missions, and others are to follow. But none had reached the interior. The joint Anglo-German blockade of the coast has proved a blockade against missionary enterprise. The present prospects of the country are considered to be very dark. There is one bright exception. Encouraging accounts have been received of the actual missionary work now being carried on in Eastern Equatorial Africa, special reference being made to Frere Town, and its veteran founder, Mr. Price (whose description of it, given at the Evangelical Alliance conversazione, will be found in another column), and to the peaceful and successful establishment at Mmbasa, of the Imperial British East Africa Co., which is pushing inland within the sphere of British influence, on the line of Bishop Hannington's last journey. After his recent visit to England, Bishop Crowther

(the black bishop) has been welcomed back to his missionary diocese in a remarkable way. He has returned to the mouth of the Niger, there to find erected a large new church, at the cost of the people themselves, in place of the once famous "juju-temple" at Bonny.

WESLEYAN MISSIONARY SOCIETY.

Twelve months ago, there were serious questionings as to the future of the Wesleyan Missions. Debt was accumulating, ordinary income insufficient, and not increasing, demands were multiplying, and criticism was not wanting. The cry went up to God, an appeal went out to the connexion. Divine grace has gained the twofold answer. The finances are hopeful. Special amounts have enabled the Committee to balance the accounts for 1888, and to use for the reduction of the debt a sum of £4,624. Then there are the donations sent to the Mission House also for reduction of debt, £705, and those given and gathered by the earnest and generous efforts of Mr. H. J. Atkinson, M.P., £2,156. These further sums enable the Committee to report that the expenditure for 1888 has been met, and the debt, which, at the close of 1887, was £16,869, has been reduced to £9,382. There are missionaries under the immediate direction of the Wesleyan Missionary Committee and British Conference in Europe, India, China, West Africa, the Transvaal, British Honduras, and the Bahamas. Summarised, the statistics are: 357 central or principal stations, called circuits; 1,311 chapels and other preaching places; 340 missionaries and assistants; 2,066 other paid agents; 3,961 unpaid agents; 32,062 accredited Church members; 4,579 on trial; and 62,331 scholars. Missions in India have been criticised, and this Society's operations there have not escaped. The Society, however, continues to act upon the principles that have been recognised from the beginning: it cares for the adult, but does not neglect the child. Following in the Master's steps, it teaches, preaches, heals. There is a Ladies' Auxiliary, which is doing useful work in various parts of the world.

BAPTIST MISSIONARY SOCIETY.

The Committee of this Society report a larger income, within the past twelve months, than has ever been recorded before—viz., £80,800; and a more hopeful sign still is the disposition, as well as the power of the churches to increase that sum. An appeal to clear off a debt of £2,800, resulted in promises on the spot amounting to £842. The reports of the different agents from all parts of the world show a steady progress in missionary work. The news from India is most encouraging. One promising feature is the growing numbers of unpaid agents, and of self-supporting native churches, pointing to the future when native organisation may supplant foreign aid. The completed arrangements for the construction of the Congo Railway, 265 miles long, are viewed with great interest by this Society; because, when the line, four years hence, is laid from Underhill Station, on the Lower Congo, to Kinshasha, at Stanley Pool, it will be of immense benefit to Central Africa, and be an enormous saving in cost to the Society. The debt now outstanding is due entirely to augmented Congo Missionaries' expenditure, and is largely attributable to the expense of transport. Last year alone, the carriage of up-river stores and materials, and house-building reached no less a sum than £6,900, of which no reduction is anticipated until the projected railway is in working order.

IRISH CHURCH MISSIONS.

The result of political agitation has marvellously changed the tone and aspect of great numbers of the Irish people towards mission workers; it has opened doors of access to multitudes hitherto practically inaccessible, and has also led to a remarkable demand for the Holy Scriptures. This demand the Society has endeavoured to meet. The schools have been well maintained, and attended by over 3,000 children. A new school has been opened in a new branch of the mission formed in the City of Cork, with encouraging results. Efforts are being made specially in the South of Ireland, to extend mission operations; night schools, mission services, and meetings have been well sustained, with steadily increasing attendances. There has been an increasing demand for religious literature, met by the Committee, with the aid of friends who have given grants of tracts and books. For the old mission church and homes in Dublin, which railway extension has displaced, new and larger buildings have been erected. The financial condition of the Society is also satisfactory. A loan has been paid off, by means of special donations amounting to £2,811. The income of the Society, £18,565, is an increase of £2,696 over that of the previous year, and Ireland alone has provided £539 of that increase. But the committee especially enjoin that the ordinary income must be con-

siderably augmented, if Irish Church Missions are to be efficiently maintained and fresh fields occupied. Mention is made in the committee's report of the waning power of the Romish priesthood, as shown by the extensive opposition of Roman Catholic laymen to Papal rescripts.

LONDON MISSIONARY SOCIETY.

The records of the past year show the financial position of this Society to have been very critical. At the beginning of the year there was a deficiency of £7,900, but now at the end of it, there is practically a clean balance-sheet, the whole of the expenditure having been met, and nearly the whole of the deficiency wiped off! The total income of the year has been £125,250, and the expenditure £122,596. A permanent addition of £15,000 to the income of the society is considered to be necessary. As the income has risen by £5,000, and promises have been received to the amount of £2,000, there remains £8,000, which, it is anticipated, the churches will contribute. There has been remarkable self-denial on the part of missionaries, who have contributed about £1,000 towards the deficiency. No settlement has yet been arrived at in the case of the Rev. John Jones, of Maré; the directors press for a fair investigation. They feel unwilling to make any public agitation, but, if their present appeal to H.M. Government fails, it may be necessary to appeal to the Christian public opinion of England. In consequence of the changed political relations of the Loyalty Islands and the Society Islands, it has been decided to withdraw from the missions there. This has been done with great regret. The Evangelical Missionary Society of Paris, however, is taking over the work. The leading characteristic of the year's work has been steady development, and that in every direction. The female missions have developed remarkably. The medical missions also have developed. A great opening is presented in Southern India, and progress is reported in China, New Guinea, and all other parts of the mission-field. In these days of excessive eagerness for results, the friends of the Society have been aptly reminded of Dr. Moffat's bit of counsel: "Patience, brethren, patience!"

MORAVIAN MISSIONS.

Although the London Association dates only seventy-one years back, the Moravians were at work long before — viz., in 1743. They have never abandoned the Master's orders to preach the Gospel to the poor, and have always shown the true missionary spirit. The report opens cheerfully. The donations, subscriptions, and remittances from auxiliaries all show a marked advance, the sum of £4,091, as against £3,373, having been paid over to the Mission Board, notwithstanding that the magnificent gift of £1,000 received, in the two preceding years, was not forthcoming in the past twelve months. The addresses given at the annual meeting were well-fitted to kindle increased enthusiasm in connexion with the devoted labours of the self-denying Moravian workers. It was under the influence of Moravian teaching that John Wesley was converted to God.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

The anniversary meeting of this Society took place at Willis's Rooms, on Friday, May 10. The President (Lord Northbrook) occupied the chair, and the principal speakers were Dr. Murdoch, the Indian Agent of the Society, and Mr. Evans, the principal of one of the training institutions. The audience was small, but most appreciative, consisting chiefly of those who were deeply interested in the Society; and, contrary to the case at other meetings, the preponderance of the masculine element was very apparent. The report was most satisfactory. The evidence regarding the two training institutions was very good. During the absence of Mr. Haig, the Principal of the Ahmednagar Institution, the Rev. R. A. Hume, of the American Mission, took charge of it; and his experience of teaching there during the year increased his opinion as to the value of the work carried on in it, and of the great improvement in the mental character and bearing of the students. "Perhaps few subjects of study," he wrote, "could be so helpful to clear thinking, and the development of a manly and sympathetic bearing, as instruction and practise in the art of teaching." Both the Governor of Bombay and the Director of Public Instruction had visited the institution, and had expressed their satisfaction with the training imparted there. The popular system of the Christian supervision and inspection of some of the native schools in Bengal has been working well. Six new groups, or circles, had been opened during the year, adding 1,327 to the list of pupils coming under its influence. A most striking instance of the conversion of a Mohammedan boy, who first learned the truths

of Christianity from the Christian inspector, is related. He was baptised in front of the school-house, and, though his conversion brought on him sharp persecution, he remained true and steadfast to Christ. Three of the native masters in one of the circles are reading the Bible prayerfully and are not ashamed to confess Christ. The principal feature in the work of the year in the publication department is the production of various pamphlets and books for educated Hindus. They may be grouped under the following heads: Sanitary Reform, Material Progress of India, Loyalty, and Social and Religious Reform. No words can adequately express the superlative importance of good literature for India. New life has been thrown into Hindu Tract Societies. Every conceivable temptation is put in the way of Indian youths, whose scholastic training has led them to abandon their old faith without adopting a new one; and surely, in the face of these facts, it is the bounden duty of every Christian man, especially those who have served in India, to exert himself to the utmost to provide for these unhappy youths and for all their fellow-countrymen a pure, healthy, and Christian literature.

LORD'S DAY OBSERVANCE.

The energy and faith of the friends of the Lord's-day have been crowned with success for which the committee render thanks to God. The Episcopate of the Southern Province, and the whole body of the Episcopate of the Anglican Church, in the Lambeth Conference, have declared the necessity of a careful defence and observance of the Lord's-day. Great movements have also been assisted in the United States, and on the Continent of Europe, which have resulted, in many instances, in a bolder front being presented to abounding desecration. The committee has been active in its efforts to preserve the sanctity of the day, with regard to national art collections, municipal libraries and museums, Sunday excursions, delivery of letters and newspapers, manufactories, street cries, military cycling, naval manœuvres, closing of public-houses, omnibus and tram traffic, and the Paris International Exhibition. [Our Paris correspondent makes specific reference to the last-named subject.] The finances of the Society are in a satisfactory condition, including £1,160 in legacies, the actual income has been £2,283, and a balance of £313 remains. During the year there have been no fewer than 300,000 publications; and, in all, the committee has put in circulation about 175,000 pamphlets, books, tracts, and leaflets.

WORKING MEN'S LORD'S-DAY REST.

Important help has been given by this Association to secure the passing of Mr. J. C. Stevenson's Sunday Closing Bill; which, as our readers are aware, has been read a second time in the House of Commons. The Sunday opening of the People's Palace has been vigorously opposed, with the cordial aid of 680 clergymen and ministers in and around London. The association has also resisted a proposal to run the Lincoln tram-cars on Sunday, a canvass resulting in its rejection, and revealing the significant and gratifying fact that sixty-nine voted against, while only eight voted for the Sunday traffic. Earnest efforts have been made to stop the secular concerts on Sundays at St. Peter's schoolrooms, Fulham, under the support of the Vicar of the parish. As many as 342,000 publications have been issued, 204 free grants made containing 38,767 publications, and £382 worth sold. The income has been £1,680, and the expenditure £1,556, leaving a balance of £123 in hand. Lord Kinnaird, as Chairman of the annual meeting, never said a truer thing than when he declared that those who want to give the people Sunday rest from labour are the real friends of the people.

CHRISTIAN EVIDENCE.

The committee claim that, amid the fluctuations of theological opinions, the Society exercises a widespread influence for good. During the past year, indoor lecturing and preaching have been much as usual. The beneficial results of lecturing in the open air in the metropolis are shown by the numerous letters received. Other communications show the variety of the Society's operations, and its usefulness as a centre of information. The examinations maintain their high character and value; and are shown to be widespread and permanent in their usefulness. More than 100,000 special tracts have been given away. Representatives of India and Japan have been seeking information about literature calculated to check the development of anti-Christian opinion. The funds of the Society remain at about the same low level as in several past years, and but for some generous gifts, would have been in a serious state.

Evangelical Alliance.

MAY CONVERSAZIONE.

THE Annual Conversazione of the Evangelical Alliance was held on Tuesday, May 14, at Regent's Park College. For many years past the Council have been indebted to the Rev. Principal and Mrs. Angus who have so kindly placed the spacious rooms of the College at the disposal of the Alliance. On the present occasion the attendance was smaller than in some former years; but there was a large gathering of members and friends of the Evangelical Alliance, and the meeting was fully representative of the various Churches. Several brethren from foreign countries were also present. It was stated that M. le Pasteur Saillens, of Paris, was prevented, by illness, from being present according to announcement. General Field, Secretary, was also absent from a similar cause.

Tea and coffee were served in the dining-room. The half hour thus spent in social intercourse was greatly appreciated by all present, and there was a manifest spirit of unity and fellowship pervading the whole proceedings. At 4.30 the President of the Alliance (the Right Hon. Lord Polwarth) took the chair at the meeting, which was held in the library.

The hymn, "Brethren let us join to bless," having been sung, prayer was offered by the Rev. Henry E. Brooke.

The CHAIRMAN said:—

He was sure that all present would be very thankful that God had, of late years, so abundantly prospered the work of the Alliance, and he might say, revived it. That was a token and sign that the principles upon which the Evangelical Alliance was based were taking deeper hold on the Christian mind. Men were recognising the great fact that, while there was a vast amount of diversity and of variety among Christian brethren in their forms of worship, yet there was a unity of the Spirit pervading them all, just as one life pervaded the many forms of vegetation springing up, in luxuriance and beauty, around us at this season of the year. The principles laid down by the Alliance long ago had been gradually extending throughout the world; and members of various churches were realising that they were not so many different atoms in God's spiritual world, but were verily members of the one body, of which Jesus Christ is the Living Head. This union with their risen Lord they wanted to see still further manifested by a more real, active unity amongst themselves; so that they might minister, each member of the body, to the welfare of the other members, sympathising one with another in their trials, and suffering with them in their sorrows.

Mr. A. J. ARNOLD (Secretary) came forward, at the invitation of the Chairman, to give a brief account of his recent mission to Spain. He said:—

First of all he brought the hearty salutations of many hundreds of Spanish Christians, at the various meetings held during his visit to Spain, to their brethren, the members of the Evangelical Alliance, in Great Britain. At the request of Christian ministers and other friends in Spain, the Council of the Alliance in this country had deputed their Secretary to visit the Peninsula in order to stimulate and encourage the desire which had been expressed for a closer union amongst the Evangelical pastors and congregations, and to assist in organising a Spanish branch of the Evangelical Alliance. God had greatly blessed the efforts thus made. Many of the principal towns had been visited, and united meetings of pastors and congregations were held. In every case a spirit of unity and love pervaded the assemblies, and warm sympathy with the principles and the work of the Alliance was expressed. At every meeting, also, the proposal as to organising a Spanish Branch was unanimously and heartily adopted; and in many instances gratitude was expressed for this deputation visit. Mr. Arnold then proceeded to speak of the past twenty years of Christian work in Spain. At the present time there were some sixty or seventy places in which there were Protestant Churches or Mission Halls, and it was estimated that, altogether, there were about 10,000 Evangelical Christians in Spain. Most of these, however, were of the humbler class. Occasionally one occupying a social position above the poorer class, became an Evangelical Christian, and this often made him a mark for the sneers of his fellows. One such case he had met during his travels in Spain, a young officer in the army who welcomed him, at a meeting, with the one word he knew in English—"Comrade!" This officer was made to suffer in many ways for his faith. When his child died, his brother officers asked him tauntingly, "Whom will you get to bury your child? Will you invite the Protestant minister?" "Yes," he replied; and the Protestant minister came to conduct the service. Many of the officers, however, admired the staunch loyalty of their comrade, and came to the funeral service out of respect for him. They listened to the words of the Protestant pastor, and afterwards were heard to remark that they did not think an Evangelical minister could talk so sensibly as this one did! It might be asked, "How is it that Evangelical Christians are comparatively so few in Spain?" The fact was we in England did not, because we could not, fully realise the difficulties which Spaniards had to encounter when they declared themselves Evangelicals. They were made to feel they were under a bann in many respects, and they often had to endure suffering for their religion's sake. There was not yet full religious liberty in Spain—it was only toleration after all. Though they had churches

and chapels of their own, they were not allowed to place outside the name, nor to indicate that Protestant Services were conducted within. It was because of the difficulties and the petty persecutions that our fellow-Christians in Spain were less numerous than they otherwise would be. The Evangelical Alliance had always been greatly interested in Spain. In the days of Matamoros, the Alliance took up the case of suffering Christians in that country and God blessed its efforts in their behalf. Then came a new era. The old form of Government gave place to the new administration, and, for a short time, full religious liberty was enjoyed. At that juncture, the Evangelical Alliance took the initiative in forming a united committee in London, which sent out the first detachment of missionaries and evangelists to Spain; some of these were still working there for the Master. The object of the recent deputation visit was to gather together, in the principal towns, Evangelical Ministers and congregations, to speak to them about the aims of the Evangelical Alliance, and to invite them to share in the world-wide work of manifesting the unity of the body of Christ. In each town visited, he had a good deal of friendly conference with the Pastors, and then there were united meetings of members of Protestant Congregations. The attendance at these gatherings varied from 100 to 450 persons, the largest one being held at Madrid. On each occasion much interest was awakened in the cause of Christian union, and a strong wish expressed for it. He would give one instance of the blessing which attended these efforts in a large town, where there were two Protestant congregations with pastors, and between whom there was no bond of sympathy. There were difficulties undoubtedly, but they naturally did not like the idea of the Deputation from the Evangelical Alliance returning to England without being able to hold a united meeting in their town. God blessed the visit of the Deputation from the Alliance. The pastors were brought together, and two interesting meetings were held, the congregations and pastors of both being present at each. On both occasions the church was crowded to excess. That was not all; it had been arranged to hold united prayer meetings monthly. Madrid was next visited, and there the desire of many a heart in Spain, and in this country, was accomplished. A meeting of all the Evangelical pastors was held, and after much consideration, the organisation of a Branch of the Evangelical Alliance was agreed upon. There were many hopeful signs in connexion with Christian work in Spain. Education was being carried on successfully in the Evangelical schools, and large numbers of children of Roman Catholics were sent to them, because of the superior education given. A training institution for young ministers was also flourishing in the South of Spain. There were, however, hindrances and difficulties to the progress of Evangelical truth. He had found that the influence of English residents in some places was anything but what might be expected; for, instead of helping forward Evangelical Christianity, they either frowned upon it, or, in some way, showed their antagonism to it; but, happily, there were exceptions. In one large and important town in the South, he found an English chaplain throwing himself very cordially into every good work, and in many ways fostering the spirit of Christian union. On the other hand, he heard an English chaplain, in an important town, preach on a Sunday morning, a sermon of six or seven minutes in length, in the course of which, he managed many times to refer to "The Holy Mother." Thus, there were many difficulties besetting the Evangelicals in Spain. Preferring, however, to look at the bright and hopeful side of the picture, he would ask Christian brethren in England to pray much for Spain, and, especially, that the Holy Spirit might fill the hearts of God's people in that country. For twenty years past the Bible had been circulated largely, the Gospel had been preached widely; and, while thanking God for the success already attained, we should pray earnestly for His blessing on all Christian work, where faithfully conducted. Then would the good seed sown in the past, bear abundant fruit to the honour and glory of God!

Mr. DONALD MATHESON rose for a moment or two to call attention to a case of cruel persecution which had quite recently taken place in Portugal. The circumstances were stated in a letter received from a Christian gentleman writing from Oporto on May 10. [This communication will be found in another column.]

The Rev. H. APPIA (Nessonvaux, Belgium), said:—

He regretted that there was, as yet, no Belgian Branch of the Evangelical Alliance. But there was an alliance between the two existing evangelical churches there. Fired by the example of the Missionary Church, the Reformed Church, which was supported by the State, had begun work for the evangelisation of Belgium; and now the two churches were working together hand in hand. They had several evangelical societies in the different provinces. At the Exhibition in Brussels, last year, a common work was conducted by pastors of the two churches in a tent at the doors of the Exhibition. Two meetings were held every evening—one service in Flemish and the other in French. In that way evangelical alliance was asserted. At the beginning of January, every year, united prayer meetings, at the invitation of the Evangelical Alliance, were held. In Brussels, and at Liége, the two churches assembled together, and the meetings were held alternately in the one church or the other. Those united gatherings for prayer were attended with great blessing, and had been conducive to the conversion of Roman Catholics. Some people talked about having an alliance with the Church of Rome. No doubt there were true Christians in the Church of Rome—though very few indeed—but that was no reason why there should be a union with the Romish system. Such a union would not be an evangelical alliance; it would be only comparable to a left-hand marriage, and could do no good whatever. Belgians who saw the Church of Rome as it is at work in their own country, and saw the fruit it bore, were at an utter loss to understand why Christians, who had the privilege of being in a Protestant land, should even think of seeking an alliance with a church whose system was most oppressive to the conscience, and, where it did not oppress the conscience, killed it or lulled it to sleep till it slumbered in indifference. Anxious souls in search of peace had failed to find it in the

Church of Rome, but once they heard the Gospel preached they received the truth with joy. Such earnest souls in the Church of Rome were very rare indeed. Most Romanists were indifferent, and their indifference the Church of Rome fostered. There was, fortunately, no political question, as in Ireland and in Germany, to interfere with the spread of the Gospel in Belgium; and the results were very encouraging. He had, therefore, good news to bring to Christian brethren in England, and this was mainly due to the interesting fact that the evangelical churches in Belgium were missionary churches. All the work was not left to the pastors, but every member considered it to be his duty to become a missionary. Thus the work spread on every hand.

The Rev. W. Salter Price (East Africa) said:—

He wished to enlist the sympathy and prayers of the meeting on behalf of Christian work going on in the newly-explored country of East Africa. There was not, as yet, in that region a formal Branch of the Evangelical Alliance; but the missionaries belonging to the Church Missionary Society—*i.e.*, the Protestant Church of England—and the Bavarian Evangelical Missionary Society worked together very harmoniously. They could meet together, and pray together, and help one another as brethren in their various departments of labour. The principal mission station of the Church Missionary Society, which he represented, in East Africa was named Freretown, in memory of that excellent Christian statesmen and friend of missions—Sir Bartle Frere. Fourteen years ago the site upon which the mission now existed was a wild jungle; there were no houses, no cottages. Then nobody ever thought of turning it to any account; now it was one of the most beautiful objects to be seen on the whole coast of East Africa. In the history of Christian missions there was scarcely anything to compare with the rapid development of missionary activity now found in that part of the Dark Continent. Freretown was originally founded for the reception of slaves rescued by her Majesty's cruisers, and afterwards placed under the instruction of the missionaries for civilising and Christianising. God had wonderfully blessed the work of missionaries there. Hundreds had become subject to regular Christian training, and many, at their own request, had been admitted, by baptism, into the Church, and were living and dying as Christians. The pastor of one congregation—consisting of 700 or 800 persons—had been brought up by him in India many years ago. About fifteen months since, when he himself visited the congregation, he heard a thoroughly evangelical discourse from a black man, who was formerly a slave boy, and whom he had received from a slave ship about twelve years before. People made a mistake when they asserted that black men wanted intellect; some of these very men could talk and preach in five or six different languages. Freretown, too, was an educational centre. There were in the mission schools about 200 boys and girls. The boys were instructed by an English missionary, assisted by several native pastors; the girls were under the superintendence of two very earnest English Christian women, who, to their honour, were throwing their whole lives into the work. It was a delight to a missionary to be associated with these zealous workers. The admission of women into the work opened up a new future. There was also a divinity class for the training of selected young men as teachers, evangelists, and pastors. Great importance was attached to that branch of missionary enterprise, because, having regard to the vastness of East Africa, it was impossible to expect the evangelisation of that country on an adequate scale by European agency alone. The work could not be accomplished without native agency. The printing press connected with the mission was turning out translations of portions of the Bible and other works useful to the rising generation. There was also a medical mission in Mbasa, a large Mohammedan town, where, as yet, no direct mission work could very well be conducted at present. Owing to the fanatical character of the Mohammedans, they would not be likely to stop even at assassination, if the missionary were to preach in the streets; whereas a medical mission indirectly won their hearts for Christ through ministering to their bodily ailments and alleviating their physical sufferings. The mission had a good doctor, to whom the people flocked in eager crowds. He was accompanied by one of the native preachers. When the patients were assembled, a short Gospel address was given to them. The mission had also attached to it an industrial institution, which included a blacksmith's shop and other departments of manual labour, where the boys qualified themselves for following a trade and earning their living. In all these respects the mission in East Africa was well found; but its success did not depend upon machinery. However well-ordered that might be, missionaries were fully conscious of their entire dependence upon the outpouring of the Holy Spirit; for they well knew that though Paul may plant and Apollos water, it is only God that can give the increase.

The Rev. E. Barnaud (Mazamet, France) said:—

In Free Evangelical Churches of France, the principles of the Evangelical Alliance were already in operation. Though constituting a small body, they rested on a large basis—viz., a personal faith in Jesus Christ, as their Saviour, and a desire to serve Him, and to live consistently with that faith. The need of France was not so much to have a Baptist, Presbyterian, or Episcopal Church, as to have a living, loving, praying, working, evangelising church; for a church existed, not merely to enable its members to enjoy themselves in their meetings; but to live and work for others, to go among the people, when they would not come to the church, and win them for Christ. The Free Evangelical Churches of France had very efficient evangelistic agencies. Pasteur Saillens, of Paris, had he been present, could have told his English brethren all about the McAll Mission. Most of the pastors and laymen of the Free Churches were helping the work of that mission by speaking in the halls connected with it. Christian unity found useful expression in that way. What France wanted so very much was the Gospel. She had, in some considerable measure, rejected the light which God had sent; but that light of divine truth was still in her midst; and all who desired to see the extension of Christ's kingdom on earth entertained the hope that God would yet give her another opportunity of receiving the light of the Gospel. The ground for hope was great. Unlike

Portugal, France had full religious liberty. Christian workers could go where they pleased, holding meetings, preaching the Gospel, distributing religious tracts, and engaging in all kinds of evangelistic operations. It was a grand liberty they enjoyed, and they hoped it would long be preserved. The work of the Free Churches had a tendency to quicken those Protestants who had lapsed into indifference and even into infidelity, and to bring them back to the living faith of their ancestors. There had been several instances of revival among the Protestant people of France, and many had been recovered from the deadening influence of infidelity and indifference. A good work had also been going on among the Roman Catholics, many of whom had been rescued from the error and superstition of the Romish system. In a small place in the West of France there was a Protestant Church which became rationalistic. The preachers had long been unbelievers in Christ, when, about thirty years ago, a pious young lady, who kept a school, was saddened by the condition of that church. She prayed first with and for her pupils. Several of them were converted to God, then some of their parents as well; and that was the beginning of a new era, for a Free Evangelical Church was formed, and had since become a flourishing and self-supporting cause, though surrounded on every side by a Roman Catholic population. His fellow-Christians in France had one request to make of their brethren in England. They sent this message: "Pray for us, pray for the baptism of the Spirit, not only on all our ministers, but on all our people."

The CHAIRMAN called upon the Rev. Dr. RUSSELL to offer prayer, special reference being made to the case of the persecuted brother in Portugal.

The meeting was concluded with the benediction.

PROCEEDINGS OF COUNCIL.

The monthly meeting of the Council, was held on Thursday, May 9, the Treasurer presiding. After the Chairman had read a passage of scripture, prayer was offered by the Rev. H. E. Brooke.

DEPUTATION WORK.

Mr. Arnold reported—on behalf of General Field, who was absent through indisposition—drawing-room meetings held at Hastings, Brighton, and in London.

OBITUARY.

Reported the death of Colonel Elphinstone, who had been a member of this Council for several years, and also of Mr. R. Y. Bazett, for many years Secretary of the Reading Branch. The Council desired that the expression of their sympathy be conveyed to the bereaved families.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Wm. Chater, Esq., Kensington.
Mrs. W. Chater, Kensington.
Miss M. S. Chater, Kensington.
Octavius E. Winslow, Esq., Bayswater.
Miss Ada Hamilton, Notting Hill.
Mrs. Perston, Notting Hill.
Miss E. P. Chidell, Notting Hill.
Wm. King, Esq., Notting Hill.
Mrs. King, Notting Hill.
Frank H. Bodda, Esq., Kensington.
Madame Bodda, Kensington.
Miss Dolby, Kensington.
Miss Onslow, Kensington.
Madame de Launnay, Paris.
Miss Leay, Cheltenham.
Miss Roby, Stockton-on-Tees.
Mrs. Upjohn, Guestling.
Mrs. Adshead, Brighton.
Henry Earp, Esq., Brighton.
Mrs. Earp, Brighton.
Mrs. Hales, Brighton.
Mrs. Deane, Brighton.
Miss J. Elton, Brighton.
Miss Waller, Harleston.
P. Newbould, Esq., Blackheath.
Rev. Juan B. Cabrera, Madrid.
Rev. Cipriano Tornos, Madrid.
Rev. John Jameson, Madrid.
Rev. Fritz Fliedner, Madrid.
Rev. Luis de Vargas, Madrid.
Rev. Sebastian Cruellas, Madrid.
Rev. Pedro Sala, Villaret, Madrid.
Rev. Alberto R. Fenn, Madrid.
Rev. W. Moore, Puerto Santa Maria.
Rev. Francisco Diez, Puerto Santa Maria.
Rev. Joseph Villesid, Jerez.
Rev. Angel Blanco, San Fernando.
Rev. Rafael Blanco, Cadiz.
Rev. Camilo Calamita, Utrera.
Rev. Antonio Jimenez, Huelva.
Rev. Francisco Palomares, Seville.
Rev. Valantine Baquero, Seville.
Rev. Miquel Barroso, Seville.
Rev. Emilio Careno, Cordova.
Rev. Manuel Carrasco, Malaga.
Rev. José Vila, Malaga.
Rev. José Alhama, Granada.
Rev. W. H. Gulick, San Sebastian.
Rev. A. Martinez, Reusa.
Rev. Thos. Murray, Gibraltar.
Rev. John Grimshaw, Gibraltar.
Major Hipwell, Gibraltar.
Mrs. Hipwell, Gibraltar.
Miss Hipwell, Gibraltar.
Mr. Geo. Holmes, Gibraltar.
Mrs. Steele, Gibraltar.
Mr. Alex. Christie, Gibraltar.
Mrs. Osborne, Gibraltar.
Miss Hepper, Gibraltar.
Miss Constance Hepper, Gibraltar.
Private L. Lotzrich, Gibraltar.
Gunner Riches, Gibraltar.

SECRETARIAL VISIT TO SPAIN.

Mr. Arnold then gave a report of his recent deputation visit to the Riviera and Spain. He had also reached Gibraltar,

where two meetings were held, but had been obliged to give up the idea of visiting Portugal, as it would have delayed his return too much.

Mr. Arnold described the united meetings of evangelical Christians held in the principal cities of Spain, which he visited; and he also referred to the many difficulties under which Christian work is carried on in that country. He then reported that a Spanish Branch of the Evangelical Alliance had now been duly constituted, and a general committee appointed with its centre at Madrid. Small local committees would be formed in many of the towns, and in several places it had been decided to hold monthly united prayer meetings. Mr. Arnold added that in one place, especially where the difficulties had been greatest, God had blessed the means taken to bring about a union between the two evangelical congregations and their pastors. In this case the brethren there felt that the visit of the Secretary had been quite providential; and in many other places where meetings were held, warm resolutions of thankfulness to the Council for this mission of their Secretary were adopted.

On receiving the report, the following resolution was unanimously adopted on the motion of the Chairman: "The Council, while thankful to God for having so graciously removed the hindrances in the way of the formation of a Branch of the Evangelical Alliance in Spain, desire to record their hearty appreciation of the way in which Mr. Arnold has accomplished the mission with which he was intrusted, attended as it was with considerable difficulties and also much strain on his health, arising from long and fatiguing journeys and other inconveniences."

SALLE EVANGELIQUE, PARIS.

In regard to the Salle Evangelique Fund the Secretary reported that the amount of the contributions already received was nearly £350. It was agreed that £150 should at once be remitted to the Rev. Dr. McAll in Paris, thus making a total grant of £250 which this Council had promised towards the cost of erecting the Salle Evangelique and conducting services during the Exhibition in Paris.

Mr. Arnold reported that on his way back from Spain, he had spent a day in Paris, in order to confer with Mr. Soltau of the McAll mission, who had accompanied him to the principal Salle Evangelique, opposite the entrance in the Avenue Rapp, and also to a smaller hall which had been prepared opposite the Trocadero entrance to the Exhibition. Mr. Arnold stated that he found arrangements had been made for two French services daily at the Salle in the Avenue Rapp; and one English meeting would also be conducted by the Rev. T. Howard Gill, the English Chaplain, but no provision seems to have been made, at present, for services in any other language. Two proposals were then submitted to the Council on the subject of arranging for services in Italian and Spanish; and, after much consideration, the Secretary was instructed to communicate with the United Committee in Paris, and also with other friends, bringing up a report at the next meeting of the Council.

MAY CONVERSAZIONE.

The Secretary reported the arrangements for the Conversazione on Tuesday May 14 and stated that Lord Polwarth had promised to preside, and several foreign brethren had been secured to give short addresses. The Council expressed their wish that the Secretary, Mr. Arnold, should give a brief account of his recent mission to Spain.

DEPUTATION WORK.

On the 27th April, at their residence, Kensington Park Gardens, Mr. and Mrs. Leite Rozas kindly invited Christian friends to meet General Field, C.B., Secretary of the Evangelical Alliance, and at 4 P.M., a goodly company had assembled to hear an account of the Progress of the Work which is being carried out in many countries by the Alliance. The Rev. Dr. Sinclair Paterson presided, and before introducing the Deputation, he read out the Basis, and pointed to the great value in the present day of an organisation which so strongly emphasises the fundamental truths of the Gospel, and, while seeking to bind all the Lord's people together in the love of Christ, does not overlook the necessity of unity in the truth of God. General Field then gave an address limiting his report to the operations carried out by the Alliance during the past ten years, first speaking of the work at home, and then of that in foreign lands. The direct and indirect influence exerted through the Universal Week of Prayer, the International Conferences, and by

the deputation visits of the Secretaries, was explained, and excited lively interest; the efforts put forth in defence of the truth, and to counteract the advance of Popery and infidelity were also dwelt upon, and many instances were narrated of the relief of persecuted Christians in various countries through the intervention of the Alliance. The Chairman, at the close of the address, warmly expressed the great pleasure and interest with which all had listened to the same, and many friends came forward and gave their names to become members and subscribers.

On the 30th April, General Field visited Ore, near Hastings, and gave an address at a drawing-room meeting kindly convened at their residence by Sir James and Lady Colquhoun; a thunder-storm unfortunately came on with heavy rain at the time when friends were about to assemble, and the attendance in consequence was much diminished. Several present were old members, but others had never before heard an address on the subject, and much surprise was expressed at the comprehensive character of the work. All were deeply interested as the speaker explained how the influence of the Alliance affected the well-being of missions among the heathen, and invigorated the spiritual life of all who co-operated in its operations; the names of the countries in which branches of the Evangelical Alliance have been formed, and also of those from which reports of the observance of the Week of Prayer have been received were given, and much was said on the subject of religious liberty. Cases of persecution which had, during the past ten years, taken place in Austria and Bohemia, Hungary, Spain, Egypt, Syria, Turkey, Madeira and Marè were mentioned, and how, by God's blessing, the intervention of the Alliance had been successful. Some account was also given of the meetings convened a year ago in the largest halls of the Metropolis, to call forth an united testimony to the fundamental truths of the Gospel, and friends were likewise interested in learning that a Salle Evangelique had been built by the Evangelical Alliance in co-operation with the McAll mission and Bible and Tract Societies, close to the present Paris Exhibition, in which Gospel services in various languages would be held, and the distribution of Scriptures and Christian literature be made. The Deputation was warmly thanked at the close of the address and a liberal collection also evidenced to the interest that had been excited.

On the 1st May, General Field proceeded from Hastings to Brighton, and gave another address on the principles and work of the Evangelical Alliance, at a drawing-room meeting at 35 Vernon Terrace, which Mr. and Mrs. G. B. Pasley had very kindly arranged; it was well attended and the Rev. J. G. Gregory presided. In a brief address the Chairman spoke of his strong approval of the Basis, and of the operations of the Evangelical Alliance in so many directions for the promotion of union and brotherly love, and for the furtherance of the Gospel; he also drew attention specially to its invaluable assistance in the cause of religious liberty. With some kind remarks towards the Deputation, he introduced General Field as a friend well known to many in Brighton and called upon him for an address which he trusted would induce many to enter into membership with the Alliance. About forty minutes were occupied by the Deputation in giving a comprehensive account of the work both in this country and abroad, and the fixed attention of the audience throughout the address with tokens of warm sympathy encouraged the speaker. The extension of the Evangelical Alliance into all parts of the United States, and throughout the Dominion, as well as in Italy, Spain, and South America was mentioned; the great blessing that had followed International Conferences was explained, and the mighty influence that has rested upon the observance of the Week of Prayer, which, through the agency of the Evangelical Alliance has been extended into all lands, was pointed out; while an account was given of recent cases of persecution, in behalf of which successful efforts had been made for the deliverance of the sufferers. At the close of the address the thanks of the meeting were given to the Deputation, and some friends gave their names for membership in the Alliance.

SPAIN.

Rough Notes of a Deputation Visit by MR. A. J. ARNOLD, *Secretary of the British Evangelical Alliance.*

(CONTINUED.)

FROM Seville I went to Granada, and here, although I could not expect that any meeting would be arranged, I had hoped to have the pleasure of seeing the venerable Protestant Pastor Alahma, who was one of the prisoners at the time of the celebrated Matamoros case, when the Evangelical Alliance sent its European deputation to Madrid. However, Pastor Alahma was suffering from illness, and I had to leave Granada without seeing him. Of course, there is much of interest at Granada, owing to the celebrated Alhambra Palace; and I was told that I needed at least a fortnight to see the beauties of the place properly. The Secretary of the Evangelical Alliance, however, who has to keep public engagements, must forego many pleasurable sights; and thus my visit to the Alhambra was a very hurried one, extending over two hours only.

I then proceeded to Malaga, and at the station was met by the Evangelical pastors, who had arranged for an united meeting on the Sunday. One of the first difficulties I had to contend with here was an alteration in the time of the sailing of the steamer to Gibraltar. The French company had suddenly changed the day of departure, so that it was fixed at the very hour arranged for the Evangelical Alliance meeting. I was published to speak at two meetings at Gibraltar, and therefore could not delay my departure. After a hurried consultation between the pastors and myself, it was agreed that instead of a Sunday evening meeting, which had been announced the previous week, the Protestant congregations should be invited at the morning services to attend a special meeting in the afternoon of the same day. This alteration, it was feared, would lead to a small attendance; but, to the surprise of the friends, the church of Signor Vila (Episcopalian) was crowded, and much interest was awakened in the account given of the principles and work of the Alliance. Under the circumstances, I thought it well to promise to return to Malaga, and hold a second meeting, if desired; and this was heartily taken up by both pastors and people. Upon my return from Gibraltar, therefore, I had the pleasure of addressing the two congregations in another crowded meeting held in the church of Signor Carrasco (Presbyterian). At both meetings there was an earnest spirit of union, and warm sympathy expressed in the work of the Alliance. The proposal as to forming a Spanish Branch of the Alliance was also very cordially approved. It was a pleasant sight to see these two pastors and their people uniting together, and one of the results was an arrangement for monthly meetings for united prayer.

My visit to Gibraltar was a very trying one, not only because it involved two nights at sea, but also owing to rough weather. I had again to experience the inconvenience of a change in the date of sailing of the French steamer back to Malaga. The Presbyterian and Wesleyan chaplains at Gibraltar entered most heartily into the arrangements for my visit. Two meetings were held at the Soldiers' Institute, and I had an opportunity of fully explaining the aims and objects of the Evangelical Alliance, and also of showing how great and practical a work God permits it to accomplish. The stormy weather which prevailed prevented a large attendance, but those who were present showed great interest, and many gave their names for enrolment as members of the Alliance. It was very much pressed upon me here to arrange to visit the "Rock" again next year. There are some earnest Christians at Gibraltar, and they deserve much sympathy and prayer on their behalf, for it is evident that the influence of many English residents is rather antagonistic than helpful to religion.

From Malaga I proceeded direct to the capital, a journey of some twenty-three hours, arriving at Madrid at six in the morning. I found waiting for me at the station, my friend the Rev. John Jameson, who had kindly come to welcome me and to offer me the hospitality of his home. I learned from him the arrangements made for meetings in connexion with my visit. On the first morning after my arrival, there was a private conference, at which all the pastors were present. The object of the meeting was to consider and adopt a plan for the formation of a Spanish Branch of the Evangelical Alliance. Before proceed-

ing to business, I was asked to give some account of the meetings held in various towns I had visited. I was able to report that in every case much sympathy was expressed with the object, and a hearty approval of the idea of a Spanish Branch of the Alliance. This report strengthened and stimulated the desire of the Madrid friends for the organisation of the Branch in which they had taken the first steps. Much gratification was expressed at the success which, by God's blessing, had attended my mission. After a friendly discussion of details, a plan of organisation was unanimously and heartily adopted by all present, and it was agreed to submit it to the united meeting of the Protestant Congress, which had been fixed for the last evening of my stay in Madrid. The Spanish Branch of the Evangelical Alliance thus organised includes a Central Committee, appointed in equal portions by the friends in Madrid, in the South, and in the North of Spain. Local committees are formed in towns where two or more pastors are united; and in others the Evangelical minister becomes the correspondent of the Evangelical Alliance. It is satisfactory that the plan now adopted had already met with the cordial approval of the Evangelical pastors and workers in all parts of Spain.

The public meeting held in Madrid proved to be a great success. It was held in the Church of the Redeemer, the Pastor (Señor Cabrera) presiding. There could not have been less than 450 persons present, and the whole proceedings were characterised by real earnestness. The hearty sympathy expressed by Señor Cabrera, the cordial and efficient help rendered by the Rev. John Jameson, whose heart is evidently set on Christian union, the brief, but pithy and pointed addresses of Pastors Tornos, Sala, and Cruellas, all contributed to make the occasion a memorable one in the annals of Evangelicalism at the capital of Spain. After my address, the Chairman reported the plans agreed upon with regard to the organisation of a Spanish Branch of the Alliance, and the ready response of the audience by a unanimous show of hands proved that pastors and people were united in this object.

Many places which I had hoped to visit had to be omitted, for the time which I had allowed for my sojourn in Spain had already been exhausted, and pressing duties in England were awaiting me. A brief reference, however, must be made to two places in the north of Spain, where I had the pleasure of seeing something of Evangelical effort. At Figueras I received a hearty welcome from Señor Lopez Rodriguez and his devoted wife, whose work is so widely known in England that it is hardly necessary to do more than mention it. I was able to accompany the Pastor to one of the mission services in a seaside village. We drove over a good main road for some miles, and then had some distance to traverse along a narrow and rough by-way. The deep ruts in the road and the scattered fragments of rock which abounded, made it most difficult for us to keep our seats in the carriage. Our horse, however, was a good one (and is well-known in the locality as the "Protestant horse"), and in due time we reached the village, where an interesting evangelistic service was held in the evening. Some 70 or 80 were present, and these included a good proportion of men and boys, all poor people. There were fishermen, peasants, labourers, gipsies, etc.; but I noticed in all who came a respectful attention which almost surprised me. Our return journey was accomplished in safety; we reached Figueras about 11 P.M., and I confess that my experience of this rough journey was never equalled except in the back-woods of America, when travelling over a "Corduroy road."

At San Sebastian I received a warm welcome from the Rev. W. H. and Mrs. Gulick, who are doing a grand work of an educational character. In my travels through Spain I had been greatly impressed by the exceeding value of the Evangelical Schools, to which, of course, many Roman Catholics send their children for education. But here, at San Sebastian, are over 100 pupils in the boarding, day, and night schools, receiving a high-class education. The boarders come from all parts of Spain, and the parents pay willingly for their children to have a training which they cannot obtain in any Roman Catholic institution. Some of the parents have tried to secure for their children admission to the schools on condition that they should be excused attending the Protestant services in connexion with the mission; but in all cases this has been absolutely refused, and the parents have yielded.

It is most difficult to state in a few words the conclusions formed, during a rapid journey, as to the state and prospects of Evangelical religion in Spain. There is a strong tendency to disappointment that after twenty years comparatively little has been accom-

plished—for there are only about 60 or 70 places where there are Protestant congregations or Mission Stations, and altogether somewhat less than 10,000 adherents to the Evangelical cause in Spain. I prefer, however, to take the hopeful view, and I believe there is much good work being done which we cannot see. The Word of God is being circulated throughout the country, the Gospel is being widely preached by many faithful pastors and evangelists, Spaniards and foreigners; the Evangelical Schools are educating thousands of the rising generation, and something is being done in the way of training a band of young men, who will hereafter become pastors and evangelists. Thus the good seed is being sown, and it behoves all who are interested in the progress of the Redeemer's kingdom to bear Spain much upon their hearts. There is, among the Evangelicals in the country, a growing desire for union in face of the common enemy—as witnessed by the enthusiastic adoption of the principles of the Evangelical Alliance, and it is fervently hoped that the newly organised Spanish Branch may tend to the drawing closer of the bonds of Christian communion, and to more of united prayer, as well as to co-operation in Christian work. In some places already united prayer meetings have been established; and in one case, especially, God has blessed this mission of the Evangelical Alliance to remove difficulties, and to bring together pastors and people who had been estranged. In this town, both pastors were led to acknowledge that the visit paid by the Deputation was "Providential." They needed some "outside" influence to bring them together, and it was my privilege to see, by God's blessing, these two brethren and their congregations uniting together in meetings held in both churches.

The difficulties under which the Evangelicals of Spain labour are great—the power of Rome is still seen and felt, the Lord's-day is given up to business, pleasure and amusements (including the revolting bull-fights); and, lastly, the English residents in many cases cast their influence into the scale against the Evangelicals. Our fellow-Christians in Spain therefore claim our sympathy and prayers. Members and friends of the Evangelical Alliance have always taken a deep interest in the country, and especially since the day when God permitted the Alliance to see the result of their efforts in the case of Matamoros, Alhama, and others. Even during the later period of "toleration," there have been many cases of religious persecution, where God has again and again used the Evangelical Alliance to bring relief to the sufferers. The good seed sown in this country cannot fail to bring forth abundant fruit in God's own time, and all who are interested in the progress of the Gospel should continue to pray earnestly for Spain.

THE EVANGELICAL ALLIANCE IN SPAIN.

THE following is a translation (condensed) of an interesting article which appeared in *La Luz*, published in Madrid on April 30 :—

"This great Association, formed of Christians of all Evangelical denominations, and which, to-day, has spread itself all over the world, has for its object—an object of the highest importance—to bring into fellowship with one another, as well as to lessen their differences, all those who hold the same faith, to manifest the one body in Christ, as its motto says, "Unum Corpus sumus in Christo." Its aim also has been, and still is, to plead the cause of all those who suffer persecution for righteousness sake, and on this account especially it deserves the respect and esteem of the whole Christian world. It has recently been determined to establish a Branch of the Alliance in Spain by bringing into closer union the Evangelicals belonging to the various churches who are engaged in the Lord's work in our land. A Branch of the Evangelical Alliance formerly existed in Spain, but from various causes it had become extinct. . . . Notwithstanding this state of matters, which was much to be regretted, the united prayer meetings, held during the first week of the year in most parts of the world, have likewise been held in Spain, the subjects for such gatherings being those set forth by the Evangelical Alliance. Before long, thanks to the interest shown by the Evangelical Alliance in creating a Branch in Spain, the union of our Evangelicals will be an established fact. To promote this effort, Mr. A. J. Arnold, of London (one of the Secretaries of the Evangelical Alliance) has recently come among us, having previously visited several other cities in Spain, and held special meetings, laying before the assembled brethren the object of his visit. He arrived at Madrid on the 19th inst., and, after consulting with the pastors of the different congregations, it was

decided to hold a general meeting on the 21st. Accordingly, on the appointed day, and in the Church of the Redeemer (Madera Baja), the members of all the various churches in Madrid met together, filling the building to overflowing. In the vestry of this church the Pastors Señores Cabrera (who presided), Tornos, Sala and Cruellas, met Mr. Arnold. Señores Fenn and Vagas were not present, but gave in their cordial adhesion to the object for which Mr. Arnold had come, with expressions of much regret at not being able to do so in person.

"After the President had explained the object of the meeting and introduced Mr. Arnold, the latter addressed the assembly in English, which was translated by Mr. Jameson. He began by saying how pleased he was to see so numerous and interested a gathering as that which was before him, the best that he had, as yet, addressed in Spain. He then went on to explain the basis and aims of the Alliance, pointing out that in thus uniting themselves together in one body they in no wise renounced their respective denominational and other differences on minor matters. . . . Weighty reasons abound why union should exist. Our Lord has commanded it, and union is, and ever will be, more to His glory and to our interests, than divisions and strifes. Union is strength. Of this we have proof in the grand results which the Alliance has accomplished.

"Mr. Arnold then passed on to the subject of the Week of Prayer, giving some details regarding the important results which have followed these gatherings. He referred to meetings which had been held at the commencement of the year among the natives of South Africa, the Nestorian Christians of Persia, and among native Christians in various mission fields, all uniting in prayer to the common Father, one and all pleading before the throne of the Most High for the same object, and believing that such united prayer could not fail in obtaining acceptance and the divine blessing.

"Having spoken of the results which the churches in particular have experienced from this universal Week of Prayer, Mr. Arnold proceeded to give some details regarding the action of the Alliance in connexion with cases of persecution in various parts of the world. He instanced the case of an Italian priest, who, having decided to quit the Church of Rome, was put under restraint, and only liberated through the instrumentality of the Alliance. In Spain, likewise, the Evangelical Alliance laboured for the liberation of Matamoros, and for those Christians who were imprisoned solely for professing themselves Evangelicals, and if complete pardon was not obtained, the prisoners were liberated and permitted to quit the country. Efforts have, furthermore, been made in Turkey, Austria, Russia, and other countries in favour of the persecuted. . . . The speaker entered into some interesting details regarding the difficulties which the Alliance met with in obtaining the good results above mentioned; the obstacles which had to be removed before they could lay their case before emperors, kings, rulers, etc. It is undeniable that if these high powers have listened to, and acceded to the requests of the Alliance, it has been because they were aware that it was not a single nation or any particular church which presented the petition, but that it was the united voice of Christians in general which demanded justice at their hands. . . .

"Mr. Arnold concluded his most interesting speech by asking the prayers of all Spanish Christians, and assuring them that the hearts of Christians of other countries were filled with joy, when they knew that we offered up the same supplications to the Throne of Grace, as they themselves also do, and he assured us that we still had the same sympathy that we always have had from them, since they certainly have not ceased praying for us, and continue to entreat the Father of all for the conversion of the people of Spain.

"After Mr. Arnold had concluded, Señor Tornos said a few words. He offered the thanks of all the pastors and the Evangelicals (laity) to Mr. Arnold and the Alliance for his having come to this place and establishing, as it were, a more intimate union among Christians. He said that all the Evangelicals have desired, and still desire, to have the closest union with Christians of other countries. They have always recognised the influence which the Alliance has exercised in Spain in times of intolerance and persecution. At the present moment, when the the Romanists on the one side and the Rationalists on the other are afresh attacking us, we need be united in order to meet their attacks with a determined and powerful resistance. He added that all the denominations which are not separated by important differences should be united in order to work towards a goal common to them all, and concluded by expressing the confident belief that all then present would become members of the Alliance.

"Señor Sala spoke briefly. He said that this most beautiful outcome of Christian love needed no advocacy or apology, so entirely did it meet the requirements of their present position. He observed that in a nation such as theirs, where the boast about the national religion was that there were no divisions, the chief reproach made against the Evangelicals was that they were divided, and it was of the utmost importance that they should become intimately united, and that, if up to the present time it might have been truly said of them that they were united in doctrine, it may for the future be boldly asserted and proved by them that they are

united also by an external bond of union. This external union should be shown to be more thorough among the reformed churches than that much-boasted union in the Romish Church since it is spontaneous and free, whilst that of Rome is blind submission. Señor Sala concluded by saying that the intervention of the Alliance in favour of persecuted Romanists was a noble act, as it is precisely the contrary to that which the Romanists have done to the Evangelicals.

"The meeting terminated by Señor Cabrera asking those present whether they would give in their adhesion to the Alliance. The response was unanimous. Señor Cabrera then put before the audience the benefits which would arise from this union, and bore a noble testimony to the work done by the Evangelical Alliance in favour of religious liberty for their Spanish Christian brethren in 1863. Finally, he intimated that, a little later on, the Basis would be presented, and also some regulations which were under consideration, so that the Alliance might be extended throughout Spain.

"We feel sure that the results of this, and also of the other reunions, which have been held in various parts of Spain in connexion with Mr. Arnold's visit, will be profitable in every way; and that the loving work of the Evangelical Alliance will be a powerful auxiliary in the efforts of evangelisation in this country."

The following extracts from letters will be read with interest, as showing the spirit in which the recent mission was received:—

Señor Manuel Carrasco, writes from Malaga, April 23, 1889: . . . "When I heard that he (Mr. Arnold) was coming, I called upon Señor Vila to confer with him about having united meetings of our two congregations to hear Mr. Arnold. As soon as he arrived, the people assembled to hear him in the Episcopal Chapel on Sunday, the 14th. There was a great crowd; Mr. Arnold spoke in English, and I interpreted for him. He promised to return on Thursday, the 16th, to hold another united meeting of the two congregations in our chapel. Again the place was crowded, many having to remain outside from want of room. I believe that this visit will prove a blessing to the work of the Lord in this city. I have been happy to see the two congregations assemble together, and the earnest Christians have expressed their joy at such a result. We hope that it will be the occasion of a new departure, when the spiritual life will be more abundant in the Christians, and be the means of spreading the Gospel more efficaciously in this city. We have, indeed, cause to bless the Lord that Mr. Arnold has paid us this visit."

Señor Viliesid, writing from Jerez on May 16, says: "I am glad to be able to state that all the workers in Andalusia have heartily joined the newly-organised branch of the Evangelical Alliance. . . . I believe that your visit among us will not easily be forgotten. Already, there are signs of more concord among those that were living very much apart."

CONTRIBUTIONS RECEIVED FROM APRIL 20 TO MAY 20, 1889.

	£	s.	d.
J. Lush, Esq.	0	10	0
Sir Wm. Collins	1	1	0
Mrs. Hoffman	1	0	0
General and Mrs. Kirby	1	0	0
Rev. Dr. Joy	1	1	0
Mrs. Parker	0	10	0
Miss Harrison	0	10	0
Rev. T. Wilshere	0	10	0
Miss Wright	0	10	0
R. Morris, Esq.	1	1	0
Mrs. Galloway	1	1	0
The Misses Harris	1	1	0
Captain E. R. Kenyon, R.N.	1	1	0
R. Thorne, Esq.	1	1	0
Mrs. Denny	1	1	0
Mrs. Skrine	1	1	0
H. E. Hoole, Esq.	1	1	0
Rev. E. Lombe	0	10	6
Mrs. Henderson	0	10	0
Mrs. Falconer	0	10	0
Mrs. Bond-Cabbell	1	1	0
Major Warren	1	0	0
Mrs. Aston	0	10	0
General Sir Arthur Lawrence	1	1	0
Mrs. R. Knowles	0	10	0
Thomas Bantock, Esq.	1	1	0
Col. and Mrs. Hall-Acton	1	1	0
Frank H. Bodda, Esq.	1	1	0
Rev. H. G. Monro	1	1	0
Mrs. Frampton	1	0	0
Major General A. J. Bruce	1	0	0
Mrs. Pilgrim	1	1	0
Madame de Vismes de Ponthien	1	1	0
Theodore Walker, Esq., and Mrs.	1	1	0
Collection at Drawing-room meeting at Notting Hill, per Secretary	2	1	6
Wm. Chater, Esq., and Mrs.	0	10	6
Mrs. Penston	1	0	0
Collection at Drawing-room meeting at Ore, Hastings, per Secretary	7	3	6
Collection at Drawing-room meeting at Brighton, per Secretary	1	2	11
Mrs. Adshead	0	10	6
Henry Earp, Esq., and Mrs.	0	10	0
Mrs. Hales	1	1	0
Miss Osborn	0	10	0
Rev. G. D. Hooper	0	10	6
Thomas Griffiths, Esq.	1	1	0
J. Hunt, Esq., and Mrs.	1	1	0
W. B. Maingay, Esq.	1	1	0
Rev. W. J. Smith	0	10	6
Miss Onslow	1	0	0
Mrs. Braxton Hicks	1	1	0
Rev. Hubert Brooke	0	10	6
Miss Burmester	1	1	0
S. Field, Esq.	0	10	6
Mrs. Thos. Avery	1	1	0
George Hooper, Esq.	0	10	0
Mrs. Ingoldby	0	10	6
Mrs. Wright	1	0	0
Rev. W. H. Lloyd	0	10	6
Collection at Drawing-room meeting at Norwood, per Mrs. Green	2	1	0
Dowager Lady Abercromby	1	1	0
Mrs. Carmichael	0	10	6
Miss G. Hunt	0	10	0
Miss Burges	1	1	0
Alfred Bentley, Esq.	0	10	6
Mrs. Wm. Miller	1	1	0
Rev. W. D. H. Petter	3	3	0
Francis Austin, Esq.	1	1	0
Morton Sparke, Esq.	1	1	0
Gen. Sir Arthur & Lady Cotton	1	10	0
Collection at Conversazione, Regent's Park College	7	5	3
Rev. Carr J. Glyn	1	1	0
Mrs. H. W. Haslegrave	0	10	6
Captain Palmer, R.N.	0	10	0
H. M. Paul, Esq.	1	1	0
M. Honeyman, Esq.	1	1	0
Sums under 10s.	0	5	0
PER COLLECTOR.			
Rev. Dr. White	0	10	5
Captain Lowe	0	5	0
W. Williams, Esq.	0	5	0
A. H. Cæsar, Esq.	0	10	6
WEEK OF PRAYER FUND.			
Collections at U.P. Meetings—			
Athens	1	10	0
Newton Abbot	1	3	9
SALLE EVANGELIQUE FUND.			
Mrs. Bunting	0	10	0
Rev. Dr. Joy	1	1	0
Commander Warry, R.N.	0	5	0
Mrs. E. D. Shaw	0	5	0
Mrs. Steane	3	3	0
Mrs. Denny	2	0	0
Mrs. Lowe	0	10	0
Gen. Sir Arthur Lawrence, K.C.B.	2	2	0
Stephen Barden, Esq.	2	2	0
Rev. Neville Sherbrooke	0	10	0
Miss Eman	0	2	6
Colonel Duncan	1	0	0
A. Churchill, Esq.	2	0	0
Oswald Robinson, Esq.	2	0	0
William Mewburn, Esq.	2	2	0
Miss Barnett	1	0	0
Harold Smith, Esq.	1	1	0
J. Gurney Barclay, Esq.	5	0	0
Mrs. A. E. Eccles	1	1	0
In Memoriam—			
Mrs. Morton Sparke	1	1	0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.